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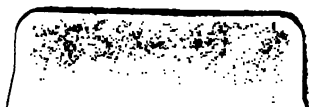
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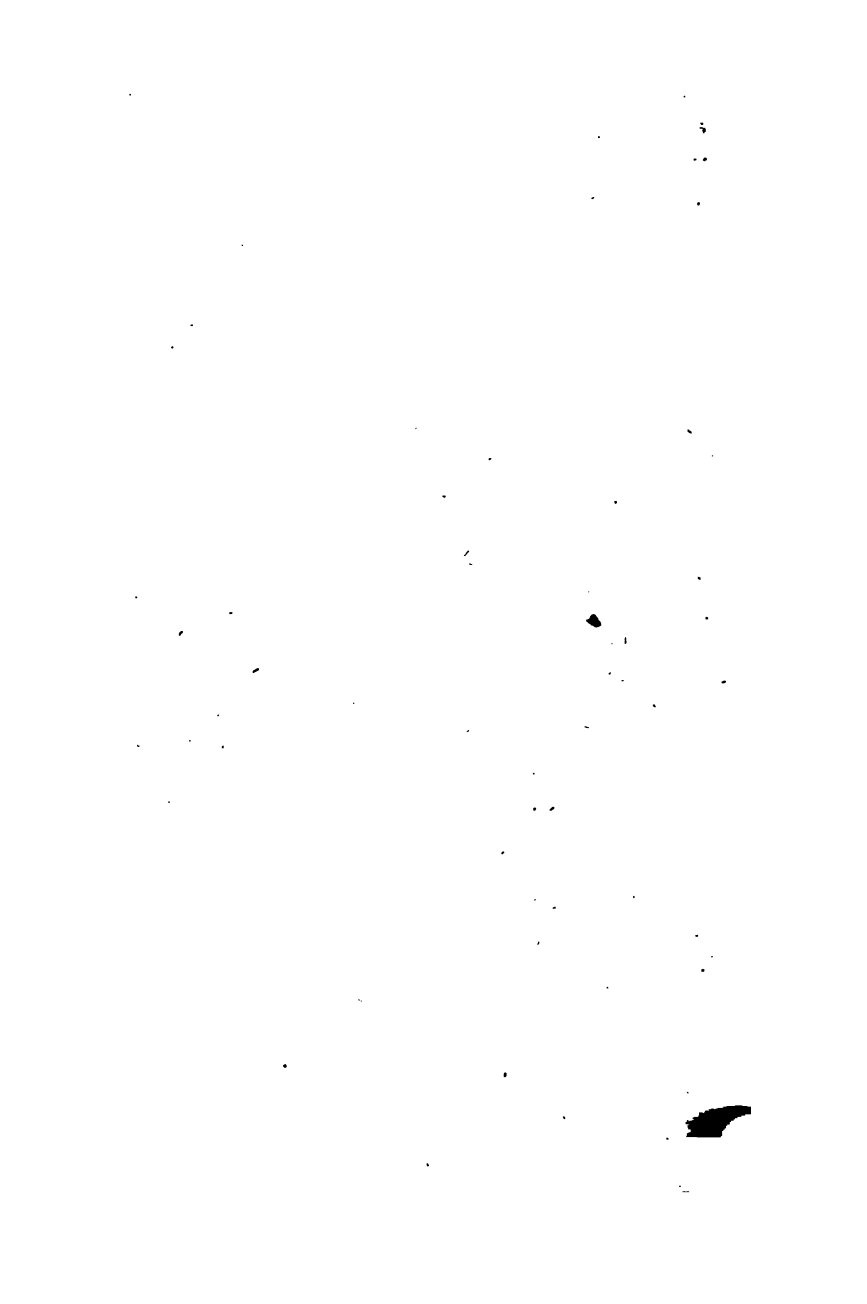
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T H E
HISTORICAL MIRROR;
 O R, **A. A. Chearni**
Biographical Miscellany :
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 I N S T R U C T I O N and E N T E R T A I N M E N T
 O F
 Y O U T H.

In which are exhibited the most striking
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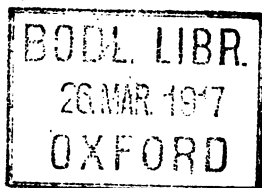
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A N D A
MODEST and SUBMISSIVE RESPECT to their **ELDERS,**
 And particularly to their
Teachers, and those who have the Care of their Education.
 To which is added, a
TREATISE on **POLITENESS** and **GOOD-BREEDING.**

*The Whole improved and enlarged, at proper Intervals, with several
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 M,DCC,LXXVI.

Alfred A. Knopf



P R E F A C E.

IT has often been remarked, that Example is of greater Force than Precept; because the former proves what the latter only asserts, and convinces, by satisfactory Evidence, that the Performance of our Duty is both a practicable Task, and attended with the most solid Pleasure and Advantage. But Example is more peculiarly necessary to Youth than to those of a riper Age; for, as they have not had an Opportunity of making the Trial themselves, they cannot see the Importance of a just Attention to their Duty, any otherwise than by the good or ill Consequences of the Virtues or Vices of other Men, who have travelled through Life before them. Nothing, therefore, can be more useful to young People than a moderate Acquaintance with History; and particularly with such Parts of it as exhibit the good or ill Success, and describe the Happiness or Misery of those who have been most conspicuous for their Virtues or Vices; for History, as Lord Bolingbroke has very justly observed, is Philosophy teaching by Example.—Accordingly, many of those who have devoted their Studies to the Improvement of Youth, have published Collections of moral Anecdotes and Examples from ancient or modern History. The most noted Performance of this Nature is a copious historical Miscellany in Latin, which is

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used

*used in Schools under the Title of Selectæ e Profanis Scriptoribus Historiæ. The learned and ingenious Professor Rollin was so well pleased with it, that, in Vol. 1. p. 83, of his Belles Lettres, he thus recommends it as a valuable Compilation. "I know of no Book, which may be more useful, and at the same Time more agreeable to Youth. It contains excellent Precepts of Morality, collected with great Order and Judgment; with very affecting Passages of History upon every Article. I know some very considerable Persons who have acknowledged themselves to have found a great Deal of Pleasure in reading it." Several Works of a similar Kind have been published in English and other modern Languages; which is a sufficient Proof of the general Excellence of the Plan, and that it is well calculated to answer the Purposes intended by it. But of those which have appeared in our own Language, some are too voluminous and expensive for common Use; and all of them (which I have hitherto been able to meet with) contain a Number of Articles which are of no immediate Concern to Children;—such as the Duties of Parents, of Husbands and Wives, of Masters and Servants, and of Princes, Magistrates, and Generals, and many other Particulars which might be mentioned—I therefore thought there was sufficient Room for a new Publication of this Kind, which might be neither too costly and extensive for general Use, nor incumbered with a Collection of such Sentiments and Examples, as would indeed be proper
enough*

enough upon another Occasion, but are certainly useless and uninteresting to School-boys, for whose immediate Instruction these Performances are usually published. I have, accordingly, been careful to confine the following Miscellany to such a moderate Size, that the Parent or Tutor may have no Reason to object to the Price of it, nor the Pupil to be disgusted with the Length of it; and all the Sentiments and Examples have been restricted to those Duties in which the youngest are as much concerned as those of riper Years; such as Religion, filial and fraternal Affection, Temperance, Patience, Veracity, &c. To give the Work all that Variety which is peculiarly pleasing to Youth, (and, at the same time, to distinguish it from all other Performances of the Kind,) every Chapter concludes with a Dialogue, or an Essay upon the Subject, from some Author of Reputation, where I could find one to my Purpose; but generally with the former, as being the easiest and most agreeable Method of Instruction. But all the Dialogues, excepting two (which I was obliged to furnish myself), are Translations from Xenophon and Erasmus, with such Omissions and Alterations as my Plan required.—Care has likewise been taken to select such Sentiments and Examples as appeared to me to be most pertinent and striking; and I have endeavoured to communicate the whole in a correct and easy Style, which might neither exceed the Capacity of young Readers, nor vitiate their Language; for which Purpose I have selected those Passages which are
borrowed

borrowed from the ancient Writers (who, indeed, have furnished much the largest Part of the Work) from the original Authors themselves. — The last Chapter, which treats of Politeness and Good-breeding, is wholly composed of such Extracts from the Letters of the late Earl of CHESTERFIELD, as were thought to be most immediately instructive to Youth: The noble Author was himself a great Admirer, and an exact Pattern of the polite Manners he recommends, and, for that Reason, was much better qualified to give Advice upon that Head to others, than most Authors who have written upon that Subject: As Examples of this necessary, tho' seemingly trivial Accomplishment, must be sought for in real Life, and not in Books, it was judged necessary to deviate from the general Plan of the Work by omitting them.

Upon the whole, if the Performance here offered to the Public has been executed in such a Manner, as to answer to the Professions above set forth; I beg Leave to recommend it to the Notice of Parents in general, and of all those who are intrusted with the Education of the British Youth; and humbly flatter myself that they will favour it with all the Encouragement in their Power.

THE COMPILER

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T H E

T H E

T H E

HISTORICAL MIRROR.

CHAP. I.
OF RELIGION.

RELIGION is such an humble sense of the divine glories and perfections, and such a feeling conviction of our numerous and unmerited obligations to the Deity, and our constant and intire dependence upon him, as engages us to think upon him at all times with reverence and love, to praise him for every blessing we enjoy, to supplicate his assistance, and confide upon his goodness under all our wants and distresses, to submit with patience to every dispensation of his providence, and to conduct all our words and actions, and even our very thoughts and inclinations, in such a manner as we have reason to believe will be most agreeable to his will.

A true sense of Religion will be the most effectual restraint upon our passions and appetites; our firmest support and best consolation in adversity; our safest guard and most delightful companion in prosperity; and our greatest security against the numerous snares and temptations we must expect to meet with in our passage through life. ~~It must therefore be acknowledged,~~ that the most useful and important part of education, is to impress the minds of youth with the most early and affecting sentiments of piety; and every parent or teacher who neglects to do this, must be guilty of a most infamous and destructive inattention to the future happiness of those children whom Providence has committed to their care; for, as Solomon has observed, "the fear of the Lord is the beginning of wisdom!"

Devotion opens the mind to great conceptions, and fills it with more sublime ideas than are to be met with in the most exalted science; and, at the same time, it also warms and animates the soul more than the highest gratifications of sense, or the liveliest flights of imagination.

The most illiterate man, who is touched with a true sense of devotion, and uses himself to the frequent exercise of it, insensibly contracts a greatness of mind, mingled with a noble simplicity, which raises him not only above those
of

of the same condition; but above the proudest heroes and conquerors whose names are recorded in the annals of fame: It is scarcely possible it should be otherwise; for true devotion naturally impresses such an earnest attention to a better and more important state of existence, as makes the brightest or the darkest passages of life of too little consequence either to over-heighten or depress the mind; so that a person who is inspired with this, will neither appear mean and dejected under the lowest circumstances, nor vain and insolent in the highest.

To imagine that Religion is an enemy to mirth and cheerfulness, is a very great mistake; for, on the contrary, there can be no true and substantial joy without it. Our Saviour, therefore, even in the most rigorous exercises of devotion, commands his disciples to anoint their faces, as was used to be done at public feasts and entertainments, and, by all means, avoid the proud and affected solemnity of the Pharisees.

Religion is so far from being an argument of a weak understanding, that it has been the delight and the glory of the greatest and wisest men in all ages and countries.

EXAMPLES of PIETY and RELIGION.

(1.) The brave Agefilaus, king of Sparta, distinguished himself, upon all occasions, by his

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particular

particular veneration for the gods. The noblest circumstance of his victory over the Athenians and Bœotians, at Chæronea, was his sacrificing his resentment to the honour of religion: For, a considerable number of the flying enemy having thrown themselves into the temple of Minerva, and application being made to him to know in what manner they should be treated, he gave strict orders that none of them should be touched; though he then laboured under the anguish of several wounds he had received in the action, and was visibly exasperated at the opposition he had met with. But his veneration was not confined to the temples of the Greeks. When he made war upon the Barbarians, he was equally careful not to profane the images of their deities, nor offer the least violation to their altars. In the same manner, Alexander the Great, when he demolished Thebes, paid a particular attention to the honour of the gods, suffering none of their temples, or any other religious buildings, to be plundered; and afterwards, in his Asiatic expedition, which was purposely undertaken to humble the pride, and retaliate the ravages of the Persians, he was remarkably cautious not to injure, or shew the smallest contempt of, their places of worship; though the Persians had been notoriously guilty this way, when they invaded Greece—[Nepos and Polybius.]

(2.) Nothing

(2.) Nothing boastful or vain-glorious disgraced the lips of Timoleon. On the contrary, when he heard his praises resounded from street to street, and from city to city, he only replied, that he rendered his most humble thanks to the gods; that, when they had decreed to rescue his country from the usurpation of tyrants, they condescended to make him the happy instrument; for he was of opinion, that all human occurrences are conducted by the influence of heaven. We are likewise informed, that he had in his house a private chapel, in which he constantly paid his devotions to the goddess who represented Providence. To reward his piety, few men have been more wonderfully protected by the deity than he was, in several instances of his life, but particularly in the following.—Three persons had entered into a conspiracy to assassinate him, as he was offering up his devotions in a public temple. To execute their horrid plan, they took their several stands in the most convenient places for the purpose; intending afterwards to conceal themselves (as, indeed, they might have done very easily) by mixing in the croud which stood about him; but while they were watching for an opportunity, a stranger suddenly fell upon one of them, and stabbed him to the heart. The other two conspirators, concluding from this that their plot had been discovered, and measures taken to prevent the

execution of it, instantly threw themselves at Timoleon's feet, and confessed the whole affair. This stranger, upon examination, was found to have known nothing of their design; but having several years before had a brother killed by the conspirator he had now dispatched, and having long waited for an opportunity of revenge, he at last discovered him in the temple, where he had planted himself for the villainous purpose above-mentioned. Plutarch, from whence we have borrowed this relation, has concluded it by remarking, with a kind of rapture, on the watchful care of Providence; which, in this instance, had so contrived it, that the stranger should, for many years, be debarred the means of doing justice to his brother, till, by the same blow that revenged the death of one innocent man, he preserved the life of another. For my own part, I cannot be surprized that a man of Timoleon's piety should be distinguished by such a remarkable deliverance.

(3.) The illustrious Scipio Africanus, who was afterwards the conqueror of the dreadful Hannibal, and the instrument of saving his country from ruin, never entered upon any thing of consequence, till he had first retired into Jupiter's chapel, most probably to implore from the deity such notices and intimations as would be most servicable to the state. For this purpose, he used frequently to visit the Capitol before

before day-light. It is likewise recorded, to his honour, that he ascribed all his victories and successes to the favourable interposition of Providence:—[A. GELLIVS.

(4.) We are informed by Xenophon, that the great Cyrus, who founded the Persian empire, made the worship of the gods the first object of his cares. For this purpose he established a number of *Magi* (or learned priests) whose business it was to offer sacrifices, and sing a hymn of praise to the deity every morning, as soon as the sun appeared in the horizon. The prince's disposition, as usually happens, soon communicated itself to the people; and his glorious example became the rule of their conduct. As the natural reward of his piety, he enjoyed a long and prosperous reign, which was never disturbed by any tumult or insurrection; and had the happiness of experiencing, during a course of many years, that those subjects who sincerely reverence and worship their God, will be inviolably faithful to their sovereign, and preserve the warmest attachment to his person, and to the welfare and security of the state.

(5.) When the Gauls, after making themselves masters of Rome, were besieging the Capitol, and taking every precaution to prevent a single citizen from escaping, a pious young Roman attracted the universal admiration both of

his fellow-citizens and of the enemy. It was the stated custom, it seems, of the Fabii (one of the most illustrious families in Rome) to offer an annual sacrifice upon the hill Quirinalis. For this purpose, Caius Fabius Dorsó (for that was the young hero's name) descended from the Capitol with the sacred utensils in his hands, marched through the midst of the enemy, regardless of the threats and menaces of those he met with, and reached the hill in safety. After he had finished the sacrifice, he returned by the same road he went, and with the same intrepidity in his air and countenance; not doubting but the gods, whose honours he had thus been celebrating at the hazard of his life, would be his guardians and protectors. Nor were his hopes disappointed; for he passed unhurt through the enemy's camp, and rejoined his countrymen in the Capitol without having received the least injury; the Gauls, it is supposed, being either stupified with astonishment at such a prodigy of youthful valour, or disarmed by the force of religion; to which, at *that time*, they were remarkably addicted.—[LIVY.

(6.) Some time before the astonishing adventure above mentioned; when the Gauls were advancing with the most rapid fury to destroy the city of Rome, and there were no hopes of defending it against such a numerous body of invaders; many of the Romans stole off through

the fields, and many others retired with their most valuable effects among the neighbouring states. In this universal hurry and confusion, the vestal nuns, neglecting the care of their own private concerns, consulted together which of the sacred images and utensils they should carry with them, and which should be left behind; they not having strength enough to carry them all. Such as they found it necessary to leave, they concealed in casks, which they buried very carefully in the ground; and equally dividing the rest, they took them up in their arms, and entered the road which leads to the Janiculum. Albinus, a worthy plebeian, who was at the same time carrying off his wife and children in a cart, happening to discover them as they passed, thought it impious to suffer the vestals to walk a-foot, with the Roman deities in their arms, while he and his family were riding at their ease in a carriage. Wherefore, immediately stopping his horses, he ordered his wife and children to alight, and placing the vestals and sacred utensils in their room, carried them chearfully to Cære, whither they intended to retreat. So much, says Livy, was the religion of their country revered by our ancestors, that, even in the most dangerous extremities, they gave it the preference to every private connection.—[LIVY.

(7.) When Camillus was upon his march to Veii, he vowed a tenth part of the plunder to Apollo. After the place was taken and sacked, the Roman senate, to fulfil his vow, sent three ambassadors by sea with a large cup of gold, which they were carrying to Delphos as an offering to the god above mentioned; but the ship being afterwards taken by a Liparensian corsair, not far from the Straits of Sicily, was towed into the harbour of Lipara. It was the custom of that piratical state to share their captures among the whole community, as being so many prizes taken in the name, and under the sanction of the public. That year the chief magistracy happened, by good fortune, to be in the hands of Timasitheus, a man, who more resembled the Romans than his rapacious countrymen; for he not only himself respected the character of the ambassadors, and the honour of the deity for whom the offering was intended, but inspired the people in general with the same religious sentiments; and, after entertaining the ambassadors in the most splendid manner, at the public expence, attended them in person to Delphos with a strong convoy, and from thence conducted them to Rome. The Roman senate were so much charmed with his behaviour, that they received him into an alliance of hospitality; and considerable presents were made to him

him at the expence of the government.—
[LIVY.

(8.) When King Hiero asked Simonides, a famous poet, what he thought of the deity, he requested a day to consider of it. After that time was expired, he desired two days more; and continued to double his time in the same manner, as often as the question was repeated. This greatly surprizing the King, he asked the reason of it: “Sire,” replied the venerable bard, “the subject is so incomprehensible, that the longer I consider of it, the more I am lost!” The Simonides we are speaking of, exerted all the powers of his genius in celebrating the praises of the gods; rightly judging that the noblest talents should be employed upon the noblest subjects; and that nothing could be more worthy of, or better become the dignity of poetry, than to celebrate the power and benevolence of divine providence. His piety was afterwards rewarded in the same remarkable manner as that of Timoleon above-mentioned. Having agreed to compose a panegyric for one of the Grecian champions who had lately won a prize, he retired to his closet for that purpose; and, to ennoble his subject, introduced the praises of Castor and Pollux, two inferior deities, who had formerly distinguished themselves in the same kind of exercises. The champion could not help commending the
poem;

poem; but, instead of the whole, he gave him only a third part of the sum which he had before promised him for his trouble. The poet, however, demanding the rest, "You must apply to the two gods," said the champion, "upon whom you have bestowed two-thirds of the praise which you ought to have given to me; but that you may not imagine that I resent your partiality, I insist upon your company at supper." Simonides, though he was sensible he had been defrauded, and was far from being pleased at the injury which had been done him, was resolved to put up with the affront, rather than disoblige his new patron. In the midst of the entertainment, two beautiful young men, of more than human form, came to the gate, covered with dust and sweat; and desired one of the servants to call out Simonides, and inform him that a couple of strangers would be glad to speak with him immediately upon business of the utmost consequence. The servant did as he was ordered; but Simonides had scarcely stepped out of the dining-room, before the roof fell in, and buried all the rest of the company under the ruins. As no young men were afterwards to be found at the gate, it was universally concluded, that the two strangers were the two deities whose praises had been celebrated by the poet; and that they had taken this method to reward his piety, and recompense

pense the loss which he had sustained by the injustice of his patron.—[CICERO, PHÆDRUS, &c.

(9.) It is recorded of Alexander the Great, to his immortal honour, that, even in his childhood, he was remarkably liberal and magnificent in the worship of his gods. As he was one day offering sacrifice, he threw the incense into the fire by whole handfuls; for which he was reproved with great severity by his tutor Leonidas. "It will then be time enough," said the thrifty Spartan, "to burn incense in this extravagant manner, when you have conquered the country where it grows: till that shall happen, you would do well to be more sparing of it." But a few years afterwards, the young monarch, (who was, perhaps, the most successful warrior that ever took the field) having reduced Arabia, a country which abounded in spices, and remembering the severe reprimand which he had received from Leonidas; he sent him a whole load of incense, desiring him for the future to be less niggardly in the honours he rendered to the gods.
—[PLUTARCH.

(10.) We have a striking contrast to the piety of Alexander in the behaviour of the elder Dionysius, one of the tyrants of Sicily; who was as infamous for his sacrilegious thefts and impious insults upon the gods of his country, as for his oppressive cruelty to his subjects.

Having

Having entered the temple of Jupiter, he ordered his statue to be immediately stripped of the golden robe with which it had been ornamented by his predecessor, alledging as an excuse, "That it was too heavy to be worn in summer, and too cold for winter." He accordingly supplied its place with a woollen one, which he said was equally suitable to either season. He next paid a visit to Æsculapius, another of his gods, whom he deprived of his golden beard,—"Because," said he, "it is contrary to all the rules of decency, that such a monstrous beard should be worn by the son, when his father Apollo makes his appearance, in almost every temple, without a hair upon his chin." Apollo, it must be remarked, was always represented as in the bloom of youth, and consequently without a beard. After enriching himself with the plunder of a third temple, he set sail for Syracuse; and the wind happening to be very favourable,———"Behold!" said he to his wicked accomplices, "what glorious weather the gods have bestowed upon the perpetrators of sacrilege."—It is true, indeed, says the historian, that his impiety was not immediately punished as it deserved; but at last the vengeance of heaven overtook him; and, after rendering his name detestable by every species of villainy and oppression, he fell a miserable victim.

tim to the treachery of his own domestics. Thus divine justice, though it proceeds with reluctance to avenge the insults which have been offered to it, generally makes up for the delay of punishment by its horrible and destructive weight.—[CICERO, JUSTIN, and VALERIUS

MAXIMUS.

(11.) The honourable Mr. Boyle, one of our own countrymen, and who was perhaps, the most accurate searcher into the works of Nature that any age has produced, was shocked at the atheism and infidelity which began to shew themselves in the loose and voluptuous reign of Charles the Second. He, therefore, pursued his philosophical inquiries with a particular view to the honour of religion, and to establish in the minds of his fellow-subjects a firm belief, and thorough sense of the infinite power and wisdom of the Creator. As to himself, he had such a profound veneration for the great Sovereign of Heaven and Earth, that we are told, by bishop Burnet, he never mentioned the very name of God without a visible pause in his discourse!

(12.) The famous Sir Isaac Newton, who is universally allowed to have been the ablest philosopher and mathematician who has honoured this or any other nation, is also well known to have been a firm believer, and a serious Christian. His discoveries, concerning the frame and system

system of the universe, were particularly applied by him to demonstrate the being of a god; and illustrate his power and wisdom in the works of creation. This great man likewise applied himself, with the closest attention, to the study of the Holy Scriptures, and considered many parts of them with uncommon exactness; particularly the chronological part, and the series of prophecies and events which related to the Messiah. Upon the latter subject he has left behind him a very elaborate discourse, to prove that the famous prophecy of Daniel's weeks, which has been so industriously perverted by the deists, was an express prophecy of the coming of the Messiah, and afterwards fulfilled in Jesus Christ with the most astonishing punctuality.

(13.) Mr. Addison, so deservedly celebrated for his uncommon accuracy and precision in thinking and reasoning, has given abundant proof of his belief of a revelation; and his zeal against deism, by his *Evidences of the Christian Religion*. All his writings on religious subjects discover a strong, masculine, and steady piety: and his amiable conduct, in every part of his life, gives us the most convincing proof that what he wrote was the genuine sentiments of his mind. But his virtue shone out brightest at the point of death: for, after a long and manly, but vain struggle with his distempers, he dismissed his physi-

ans,

ans, and with them all hopes of life. But with his hopes of life he dismissed not his concern for the living; but sent for a youth who was nearly related, and finely accomplished, yet not above being the better for good impressions from a dying friend! He came: but life now glimmering in the socket, the dying friend was silent. After a decent and proper pause, the youth said,—“ Dear Sir! you have been pleased to send for me. I believe, and hope, that you have some commands; and I shall hold them most sacred.”—May distant ages not only hear, but feel the reply! Forcibly grasping the youth’s hand, he softly said, — “ *See in what peace a Christian can die!* ” He spoke with difficulty, and soon expired.—Through divine grace, how great is man! and, through divine mercy, how stingless is the power of death! Who would not wish to expire in this manner!

YOUNG’S *Conjectures on Original Composition.*

(14.) Socrates, who was declared by the Oracle at Delphos to be the wisest man among the Grecians, was remarkable for his veneration of the deity. He is generally supposed by the learned to have been the person who erected the altar at Athens, mentioned by St. Paul, which was inscribed to *the unknown God*. But the strongest evidences of his piety are his two Discourses upon the Being and Perfections of God.

God, which have been faithfully related by Xenophon. As they are equal, I believe, to any thing of the kind, and are particularly calculated to engage the attention of young people, I shall make no apology for introducing them to my readers.

Socrates having taken notice that one *Aristodemus*, a person of this acquaintance, neither prayed nor sacrificed to the deity, but, on the contrary, ridiculed and laughed at those who did, he thus entered into conversation with him.

S. Tell me, said he, *Aristodemus*, is there any artist whose merit is intitled to your admiration?

A. Yes; a great many.

S. Be so kind as to mention some of them.

A. I admire *Homer*, said *Aristodemus*, for his epic poetry, *Melanippides* for his comedies, *Sophocles* for his excellent tragedies, *Polycletes* for his statues, and *Zeuxis* for his fine paintings.

S. But which appears to you most worthy of admiration,—the artist who forms images without sense or motion, or he who has the wonderful skill to produce animals which are endowed, not only with life, but with the powers of understanding?

A. The latter, without doubt, replied *Aristodemus*; provided the production was not the effect of chance, but of wisdom and contrivance.

S. But

S. But as there are many things, said Secrates, some of which we can easily see the use of, while we cannot say of others, for what particular purpose they were made;—which of these must we suppose to be the work of wisdom?

S. Those, certainly, whose usefulness and propriety is most obvious to our notice.

S. But it is very evident to any one, replied the philosopher, that he, who first created man, endowed him with all the various senses he is now possessed of, because they were *good* for him; such as eyes to behold whatever is visible, and ears to hear every thing which it concerns him to hear. To what purpose, also, would such a variety of colours have been prepared, if the sense of smelling had been denied us? Or of what use would be the distinctions of bitter and sweet, or of pleasant and unpleasant, unless a palate had likewise been bestowed upon us, and conveniently placed, to taste each of them, and determine the difference? But the structure of the eye is most remarkably curious; for, being extremely delicate and tender, the wise and benevolent architect has prepared the two eye-lids, like two doors, to secure it; which spontaneously open themselves, whenever it is necessary, and close again at the approach of sleep. These eye-lids, likewise, are provided with a number of lashes at the edge of them, like
a fence,

a fence, to keep out the wind and dust, and guard the precious organ of sight from the attacks of flying insects! Even the eye-brow itself is not without its office; but, like a pent-house, or projected arch, not only adds to the beauty of the countenance, but serves to turn off the sweat, which trickles down from the forehead, and prevent it from running into the eye! Is it not equally wonderful, that the ears should take in such a multiplicity of sounds of every kind, without any sort of inconvenience? That the fore-teeth of the animal should be so formed as is evidently best suited for the cutting of its food; as those on the sides are for grinding it to pieces? and that the mouth, through which the food is conveyed, should be placed so near the nose and eyes, as to prevent any thing which is unfit for nourishment from passing *unnoticed*; while, on the contrary, Nature has placed at a distance, and concealed from the senses, all that might disgust, or any way offend them? And is it possible you should still doubt, whether such a convenient disposition of the parts of the human body is the work of chance, or of wisdom and contrivance?

A. I have no longer any doubt of it, replied Aristodemus; and the more I consider the matter, the more evident it now appears to me, that man must be the *master-piece* of some great artificer, who is infinitely wise and good.

S. And:

S. And what is your opinion of the natural inclination of every animal to propagate its species? Of the universal tenderness and affection of the female towards her young, while they are incapable of feeding and protecting themselves? And of that unalterable love of life, and dread of dissolution, which take such strong possession of us from the first moment of our existence?

A. I consider these, said Aristodemus, as so many regular operations of the same great and wise artist, to *preserve* the creatures he has made. But there is a difficulty which still remains in my way; for I am able, in all other cases, to see and converse with the artists I admire, while they are employed at their work; but, as to the deity you speak of, as *making* and *governing* the universe, I have never yet had the satisfaction to see him.

S. Neither, said Socrates, have you ever seen your *own soul*; though you must certainly be conscious that you have one, which rules and governs your body. One might conclude, however, from your manner of talking, that you really came into the world *without* a soul; and are actuated and governed by mere *chance*, and not by *reason*.

A. You are too severe upon me; for so far am I from despising the deity, that, on the contrary, I have such a high opinion of his excellence,

lence, as to suppose that he is too great to have any need either of *me*, or of my trifling *services*.

S. You intirely mistake the matter, replied Socrates; for the greater munificence he has shewn in his care of mankind, the greater obligations are we under to love and honour him.

A. True, said Aristodemus; and if I could once be persuaded that the deity really condescends to take care of us, I should want no monitor to remind me of my duty.

S. And can you seriously doubt, answered Socrates, that the deity takes care of us! Has not the glorious privilege of walking upright been bestowed upon man *alone*, to enable him, with the greater ease, to survey all the numerous objects around him, to contemplate those above him, and avoid the many accidents and inconveniences to which he would otherwise be exposed? The creator has provided other animals with *feet*, to carry them from one place to another; but to man he has also given *hands*, with which he can form a variety of things for his use, and make himself much happier than creatures of any other kind. A *tongue* likewise has been bestowed upon all the rest of the animal creation; but what animal, except man, has the power of forming words with it, to explain his thoughts, and communicate them to any other of his species? But the noblest gift we

we have received from heaven is the human *soul*, which is infinitely superior to the blind instinct of brutes; for what animal, except man, has the least idea of the very existence of that wise and benevolent Being, who first produced, and still upholds, in such regular order, the beautiful and stupendous frame of the universe? Or what other species of creatures has been yet discovered, which has a capacity to serve and adore him? What other animal is able, like man, to provide against the assaults of heat and cold, or of thirst and hunger?—to lay up remedies for the time of sickness, and improve the strength which has been bestowed upon him by *nature*, by the additional assistance of *art*?—to receive such extensive and valuable information from the superior knowledge of others; or so happily retain and digest what he has seen, and heard, and learnt? These things being so, who does not immediately perceive, that man has been stationed, as it were, like a *little deity*, in the midst of this visible creation; so far does he surpass all other animals, in the endowments both of body and mind! for if the *body* of the *ox* had been united to the *soul* of a *man*, the inventive capacity of the latter could have been of little service to him, while thus disabled to execute his plans; nor would the *human form* have been of more use to the brute, while he continued destitute

tute of *human reason*. But in thee, Aristodemus, a wonderful *soul* has been united to a body which is equally wonderful? And can you say, after *this*, that the deity has *neglected* you? Rather, what more could you desire to convince you of his *care*?

A. I wish, said Aristodemus, that he would likewise condescend to inform me what I *ought*, and what I *ought not* to do; in the same manner, as, you tell us, he has frequently done for *you*.

S. Strange infatuation! And can you suppose, then, that when he gives out his intimations by oracle, or otherwise, to *all* the Athenians, he means to except *you*? Or when his providence exerts itself in a remarkable manner, and declares aloud to *all* Greece, — nay, to *all* mankind, — what is expected of them, — is it dumb to *you* alone? And are *you* the only person to whom its attention is not extended? Or can you really imagine, that the deity would ever have implanted in our minds such a general persuasion of his being able to make us happy or miserable, if he had no such *power*? Permit me to add, that you must certainly have remarked, in the course of your reading and observation, that the kingdoms and commonwealths, which have been most renowned for their wisdom, are those which have been most distinguished by their piety and devotion; and that even *man* himself is never so well disposed

to serve the deity, as in that part of life, when reason bears the greatest sway, and his judgment is in its full strength and maturity. Consider, my Aristodemus, that the soul which resides in your body can govern it at pleasure;——— why, then, may not the soul of the universe, which pervades and animates every part of it, govern *that* in the same manner? If *your* eye has the power to take in *many* objects at once, and those placed at no inconsiderable distance; wonder not that the eye of the deity is able, at a single glance, to comprehend all nature! And as you are sensible, that it is not beyond your ability to extend your care, at the same time to the concerns of Athens, Egypt, and Sicily; why should you think that the active providence of heaven may not as easily extend itself, at the same instant, throughout the whole universe! As, therefore, among men, we are always supposed to put the highest value on the friendship and affection of our neighbour, by endeavouring to deserve it; and on his wisdom, by requesting his advice and assistance; do you also behave in the same manner towards the gods:— and if you desire to experience what is their wisdom, and what their love, endeavour to render yourself worthy of the communication of some of those divine secrets which are impenetrable to the eye of man, and are imparted to those alone who consult, who adore, and obey the deity.

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Then shall you clearly understand, that there is a being whose eye pierceth to the remotest bounds of the universe, and whose ear is open to every sound; who is extended through all space, and to every point of duration; and whose care and bounty have no other limits than those of his own creation!

In the preceding dialogue, the philosopher endeavoured to prove the wisdom and benevolence of the deity, from the formation of the human body: but in that which follows, he has argued from a more general view of the works of nature. Xenophon informs us that he himself was present at the latter; which was intended, he says, to inspire the whole company, but particularly the young gentleman, who was more immediately concerned in it, with a becoming veneration of the deity. As the subject is of such evident importance to the youth in general, and is handled in a manner which is admirably suited to engage their attention; I have subjoined *this* to the former dialogue, without the least apprehension of wearying their patience, or incurring the censure of their parents and teachers.

The pious Socrates being once in company with Euthedemus, an Athenian youth, who it is probable, was not very attentive to the duties of religion, he thus entered into conversation with him.

S. Have

S. Have you ever reflected, said he, young gentleman, upon the wonderful bounty of the deity to mankind, in providing such a variety of conveniencies for their use?

E. No, replied Euthedemus, I cannot say that I ever have.

S. But you must certainly have taken notice, continued Socrates, how extremely necessary this *light* is which we all enjoy in common: nor do you want to be informed that it is the deity who bestowed it upon us.

E. Very true, said the other, and I am well satisfied, that without it, our state would be no better than that of the blind.

S. You have likewise observed, that, because we stand in need of rest after the labours of the day, heaven has bestowed upon us the silent darkness of the night, as the properest season for that purpose.

E. I could not help observing it, said Euthedemus, and think we can never be too thankful!

S. But as the sun, by its light, not only renders every object visible, but points out the hours of the day; so the moon and stars, whose feeble rays assist the benighted traveller, without disturbing the repose of others, are equally serviceable to mark out the time of the night. But the moon is still of farther use to us, in regulating the months, and distinguishing the several parts of them.

E. Very true, replied Euthedemus.

S. And as nourishment is absolutely necessary for the support of man; have you not likewise taken notice, how very proper the substance of the earth is for producing it; and that the regular succession of the seasons equally contributes to the same purpose? so that, by these means, we have such an abundant variety of food, as not only secures us from the fear of want, but enables us to indulge our appetites even to luxury itself.

E. Undoubtedly, cried Euthedemus, this liberal goodness of the deity is a plain and striking proof of his care for man!

S. And what think you, continued Socrates, of his having bestowed upon us the element of *water*, which is so useful, and even necessary, in all the affairs of life? By *this*, the earth is constantly assisted in producing its fruits; while the dews and rains, from above, contribute their influences to the same benevolent purpose. Water makes, of itself a considerable part of our nourishment; and is of use, not only for the cleanliness so necessary to health, but in preparing and dressing our food, and rendering it more palatable, as well as beneficial: and as our wants of it are so frequent, and so numerous, how bountiful is the divine providence, which has supplied us with it in such an amazing quantity!

E. This

E. This is a farther, and an incontestible proof, said Euthedemus, of its great regard for man.

S. And what shall we say, replied Socrates, of its having provided us with the contrary element of *fire*; which secures us from the severities of the cold; dispels the gloom of night; and is so indispensibly necessary for carrying on the arts of life, that mankind can produce nothing useful without it? Have you not also observed that the sun, when the winter is over, inclines again toward us; and, in its return, withers those fruits of which the season is now past, at the same time that it ripens others, and brings them on to perfection? This service performed, it again retires, that its heat may not annoy us: but having reached the point, beyond which it cannot pass, without exposing us to the danger of perishing by its absence, it measures back its steps to that part of the heavens, from which its influence will be of most advantage to us. As we should, likewise, be unable to support the extreme, either of heat or cold, if it came upon us too suddenly; how must it excite our wonder, when we consider the almost imperceptible degrees by which that glorious luminary, according to the different seasons of the year, advances *towards*, or retires *from* us; so that, at present, we are conducted to the *highest* point of either, without being *scarcely* sensible of the change.

S. Upon my honour, cried Euthedemus, these reflexions have almost persuaded me, that the deity has no other employment than taking care of man. But still, however, I am a little embarrassed, when I observe, on the other hand, that these gifts are bestowed upon *man*, only in common with other animals.

S. And have you forgot, then, replied Socrates, that those very animals are all produced, and nourished, for the service of *man*? For what animal, except himself, can employ for its use, the sheep, the goat, the ox, and the horse, with a variety of others which every where surround him? For, in my opinion, man is not more indebted to the earth itself, than to these his fellow-creatures, either for the conveniences, or necessities of life; because there are few of us who live on the fruits of the earth, without the agreeable addition of milk, cheese, and butter, and even the flesh of other animals. We likewise break them in for our use, and tame them for our service, and receive the greatest assistance from them, both in the perilous toils of war, and on many other occasions.

E. I readily own it, said Euthedemus; for though many of them are much stronger than man, they all patiently submit to be so far subservient to his use, as to perform willingly whatever he requires.

S. But the goodness of heaven is equally conspicuous in the formation of man himself; for
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he is possessed of many faculties which are useful, not only for his own private happiness and security, as an individual; but to qualify him for the duties and pleasures of social life. By the assistance of reason and speech, we are enabled to converse with, and instruct each other;—to form the most valuable and agreeable connections;—to establish salutary laws;—and constitute very powerful, and extensive communities: And as it is impossible for us to see through the veil of futurity, and determine, in all cases, what is best to be done; the deity is also ready to incline to such as seek to him for assistance, and willingly teaches them what will be most for their advantage.

E. But, said Euthedemus, interrupting him hastily, —the deity, my Socrates, is still more favourable to *you*; for, without waiting to be consulted, he violently directs *you*, what you *ought* to do, and what *not*.

S. That in this, I have not told you a falsehood, you yourself shall be most sensibly convinced, if you no longer wait, my Euthedemus, for the deity to become visible, but humbly content yourself to behold and adore him in his works!—to behold and adore him as the great Parent of Nature, who first gave birth to the universe, and still upholds the mighty fabric; who perfected every part of it in beauty and in goodness; suffering none of those parts to decay through age, but renewing them daily with

unfading vigour, by which they are enabled to execute every motion he has ordained, with a readiness and punctuality which surpasses the thought of man!— Nor let it appear surprising, that the deity should keep himself invifible; for confider, my Euthedemus, that even the *fun*, which is fo conspicuous to all men, does not fuffer us to look upon him with too bold an eye, but punifhes thofe who do fo with a temporary lofs of fight. Thus, alfo, the avenging bolt of heaven, though it is fhot from the clouds with fuch amazing force as to pierce and fhatter every thing which it meets with in its paffage, is invifible, even to the keenef obferver, both when it ftrikes, and when it retires; neither are the winds and hurricanes difcoverable to the eye, though we can eafily hear them in their flight, and fee the dreadful ravages they make. I may add, that, if there is any thing in man which partakes of the divine nature, it muft be the rational *foul*, which governs and directs him; and yet no one confiders *this* as an object of his fight. Learn, therefore, not to defpife the power which you cannot fee; but always judge of its greatnefs by the effects it produces, and reverence the deity who exerts it.

E. Be affured, faid Euthedemus, that I fhall be fo far from being deficient in this refpect, that, on the contrary, I am much concerned,
that

that I know not how to acknowledge his goodness in the manner it deserves.

S. Let not this afflict you, replied Socrates. You know the answer, which is constantly given by the oracle, to those who enquire what they must do, to make their sacrifices acceptable; "*Follow the custom of your country.*" Now, it is every where the custom (I mean among the good and wise, who alone are worthy of imitation,) to offer according to their ability. What better, therefore, can we do, to express our reverence of the deity, than to act as he himself has commanded? Let us, however, beware that we do not fall short of that ability, with which he has been pleased to endow us, since this would not be to honour, but to slight, and despise him. If we thus endeavour to recommend ourselves to his favour, by every act of worship and obedience in our power, we can then have nothing to fear; nor, indeed, any thing, in reason, which we may not hope for: Because from *him*, and him alone, we may rationally expect the greatest and most lasting happiness, who is possessed of the greatest power to bestow it. How nearly, then, does it concern us all, to conciliate the favour of this greatest and best of beings! But the most effectual method for that purpose, is to behave in the manner he has commanded.

C H A P. II.

OF FILIAL AFFECTION.

THE honour, which is due from children to their parents, includes in it, love, reverence, obedience, and relief.

In the fourth commandment, we are strictly enjoined to honour our parents, as the most effectual means to ensure the blessings of Providence; and, indeed, it usually happens, that disobedient children either come to an untimely end, or meet with such continual disappointments and misfortunes, as make life itself a burden.

We should behave in such a manner to our parents, as we would wish our children (if we should have any) may afterwards behave to us.

Such who slight and disobey their parents are commonly slighted and detested by the rest of mankind; for who can expect a return of kindness, or even common justice and civility, from him, who is base enough to be ungrateful to those from whom he has received his birth and education?

The benefits which we have received from our parents, were many of them bestowed upon us even without our knowledge, and many of them against our inclination. They were likewise bestowed, when it was uncertain whether

we

we should ever have it in our power to repay them. Nay, though there was more than a possibility, that we might not live even to provide for ourselves, and much less to return their kindness, our parents have been as careful of our health, and happiness, as of their own; they have been as much concerned at any ailment, or ill accident, which has befallen us, as if it had happened to themselves; and the daily toils and vexations to which they subjected themselves, in the course of business, were principally intended to leave a competency for their children, and render their future situation in the world as easy and respectable as their circumstances would permit. He, who can forget such disinterested and unmerited favours, must be destitute of every sentiment of gratitude, and unworthy of the confidence or notice of his fellow-creatures.

EXAMPLES OF FILIAL AFFECTION.

(1.) *Cræsus*, King of Lydia, and the richest monarch of his time, had a son who was remarkably handsome, but had the misfortune to be born dumb. The father spared no expence, to cure such an unhappy defect; but all the skill of his physicians was ineffectual, and his son arrived to years of maturity, without being able to articulate a single word. But some time afterwards, when Sardes, the capital of his kingdom, was taken by the Persians, and one

of the soldiers, who was unacquainted with the king's person, was rushing upon him with a drawn sword in his hand, the dutiful prince being anxious to save the life of his father, and forgetting his natural infirmity, made such a violent effort to speak, that he suddenly burst the string of his tongue, and cried out, with great earnestness, "*Soldier, spare the life of Cræsus !*" Thus the father was saved from a violent death, by the affectionate eagerness of his son ; and the son, as a just reward of his filial duty, enjoyed the use of his speech during the remainder of his life.—[HERODOTUS.

(3.) A sudden quarrel arising between the Macedonians and the Greek mercenaries, King Philip, like a brave general, instantly mounted his horse, and did his utmost to quell the disturbance ; but, in the fray, having the misfortune to be dismounted and dangerously wounded, his son Alexander, afterwards surnamed the Great, and who was then scarcely seventeen years of age, rushed forwards to the assistance of his father, covered him with his shield, and, after killing several of the mutineers, carried him off in safety. The King, who had been lamed by the wound he had received, being greatly chagrined at such a disagreeable accident,—"*Sire,*" said Alexander, with as much affection as magnanimity, "*You ought rather to be proud of a wound which must remind you of your value, every step you take.*"—[PLUTARCH.

(4.) Olympias ;

(4.) *Olympias*, the mother of the heroic prince we have been speaking of, being of a turbulent and unhappy disposition, he would never permit her to have any concern in the government. She used frequently to make very severe complaints upon that account; but tho' he thought it inconsistent with the welfare of his kingdom to gratify her ambition, he had so much affection for her, that he submitted to her ill-humour with great *mildness* and *patience*. *Antipater*, one of his friends, and principal officers, having one day writ a long letter against her,—“ *Poor man!*” said Alexander, “ *he is not aware, that one single tear of my mother’s will obliterate ten thousand such letters!*” A behaviour like this, and such an answer, shew, at one and the same time, that Alexander was both an affectionate son and an able politician.—[Q. CURTIUS.

(5.) Similar to the example above mentioned, was that of the illustrious Scipio, afterwards surnamed Africanus; who, with a manly courage, flew to the assistance of his father, in the very heat of action, though at that time he had scarcely passed his childhood: for when the consul, in an engagement with the dreadful Hannibal, near the river Ticinus, was dangerously wounded, and upon the point of being cut to pieces by the enemy; the young hero, regardless of his own safety, rushed into the
hottest

hottest of the battle, and carried him off in triumph. Neither the imbecility of his youth, nor his inexperience in war, could deter him from his duty; but, as an omen of his future greatness, he retired from the field, with the double glory of having saved his general and his father.—[VALERIUS MAXIMUS.

(5.) Lucius Manlius had rendered himself extremely odious to his fellow-citizens, the Romans, by his severity in recruiting the army, the ferocity of his temper, and his assuming the title of arbitrary power. As soon, therefore, as he had abdicated the dictatorship, an office of unlimited authority, he was publicly impeached by M. Pomponius, one of the tribunes of the people. Among other crimes which were laid to his charge, he was accused for his unnatural behaviour to his son Titus (afterwards surnamed Torquatus), whom he had banished from the society of the Roman youth of his own age and fortune, and confined to hard labour among his slaves and cattle, for no other reason, but because he had not been endowed by nature with a fluency of speech. All were highly exasperated against so rigid a dictator, and so inhuman a father, except the son himself; who, moved by that filial affection to which he had no inducement but his own virtue, and extremely concerned that he should furnish matter of accusation against the man who

who gave him birth, resolved upon a most extraordinary method to deliver him. One morning, without apprizing any body of his intention, he came to the city, with a dagger concealed under his clothes, and went directly to the house of the tribune, who was then in his bed. He sent up his name, and was immediately admitted; the tribune not doubting but he came to aggravate the charge, and discover some new instances of his father's barbarity. But as soon as he had been admitted into Pomponius's apartment, he drew his dagger, and threatened him with instant death, unless he would oblige himself, by an oath, the form of which young Titus dictated, to desist from the prosecution which he had commenced against his father Manlius. The tribune, who saw the dagger glittering at his breast, and himself alone, and without arms, at the mercy of a robust young man, who was determined to carry his point, took the oath required of him. As soon as he rose, he laid the whole affair before the people, withdrew his intended prosecution, and freed old Manlius from any farther apprehensions. The people were so much pleased with the dutiful and resolute behaviour of honest Titus, that, at the ensuing election, they made him second military tribune, though he had yet had no opportunity of signaling himself in the service of his country.—

[LIVY.

(7.) When

THE HISTORICAL MIRROR;

(7.) When Agesilaus was solicited by his father, in a public trial, to give sentence contrary to law, "*My dear Sir,*" replied the King, "*you have taught me, from my very childhood, to adhere inviolably to the laws of my country; I shall now, therefore, obey you in the most honourable manner, by passing sentence as they direct.*" This gentle answer was at once a proof of his probity and good sense, and of the sincere veneration he had for his father.—[PLUTARCH.]

(8.) Epaminondas was one of the ablest generals, and most virtuous men, which Greece had the honour of producing. Before his time, the city of Thebes, of which he was a native, made a contemptible, or, at the best, a very insignificant figure; and, after his death, it became more famous for its misfortunes than its virtues, and sunk by degrees into its primitive obscurity. The noble victory which he gained over the haughty Spartans, at the battle of Leuctra, had drawn upon him the admiration of all the neighbouring states; who considered him as the chief support of his country, the first conqueror of the invincible troops of Sparta, and the glorious deliverer of Greece,—and, in short, as the greatest man, and the bravest and most experienced captain, that had ever appeared in the world. In the midst of this universal applause, which was sufficient to have raised the attention of the general above the humble duties

duties of private life,—“ My greatest pleasure,” cried the hero, “ arises from the affectionate joy, with which the news of my victory will inspire my dear father and mother.”—[PLUTARCH.

(9.) Among the incredible number of persons who were proscribed, under the second triumvirate of Rome, were Cicero, (the celebrated orator) and his brother Quintus. As soon as they had received notice of this barbarous proscription, they both endeavoured to make their escape to the camp of Brutus, in Macedonia. They travelled together some time, mutually condoling the severity of their fortune; but, as they had fled from Rome with so much precipitation, that they forgot to furnish themselves with a sufficient stock of money, and other necessities for the voyage, it was agreed, that Cicero should make the best of his way to the seaside, to secure a vessel for their passage, and that Quintus should return home, to procure such provisions as they wanted. But, as in most families there were as many informers as domestics, his return was immediately known, and his house suddenly filled with soldiers, who were to act the part of assassins. Quintus concealed himself so effectually, that the soldiers could not find him. Enraged at their disappointment, they put his son to the torture, to force him to discover the place of his father's concealment; but the filial

filial affection which glowed in the breast of the young Roman, was proof against the most exquisite torments. An involuntary sigh, and sometimes a deep groan, was all that could be extorted from him. His tortures were then increased; but, with the most amazing fortitude, he still persisted in his noble resolution, not to betray his father. Quintus was within hearing; and the reader may imagine, better than can be expressed, how painfully the heart of a father must have been affected with the sighs and groans of a son, expiring in tortures to save his life. He could endure it no longer; but, rushing from the place of his concealment, he eagerly presented himself to his assassins, requesting, with a flood of tears, that they would wreak their fury upon him, and dismiss the innocent youth, whose generous behaviour the triumphs themselves, if informed of the fact, would judge worthy of the highest approbation and reward. But the inhuman monsters, without regarding the tears either of the father or the son, answered that they both must die; the father, because he was proscribed, and the son, because he had endeavoured to conceal him. This gave rise to a new contest of tenderness, who should die first: but the assassins soon decided it, with the most unparalleled brutality, by beheading them both at the same time.—[APPIAN, PLUTARCH, &c.

(10.) Cinna,

(10.) Cinna, a Roman consul, who scrupled no attempt, how villainous soever, which could serve his ambitious purposes, had concerted a plan for murdering Pomponius Strabo in his tent; but his son, who was afterwards distinguished by the name of Pompey the Great, saved his life, and gave a noble preface of the future services which he rendered to his country. The treacherous Cinna, by many alluring promises, had gained over one Terentius, a confidant of Pompey's, to his interest, and prevailed on him to engage to assassinate the general, and seduce his troops. Young Pompey, receiving notice of this design, a few hours before it was to be put into execution, placed a faithful guard round the general's tent, so that none of the conspirators could come near it. He then watched all the motions of the camp, and endeavoured to appease the fury of the soldiers, (who hated his father) by such acts of prudence as would have done honour to the most experienced commander. Some of the mutineers, however, having forced open one of the gates of the camp, to have an opportunity of deserting to Cinna, the young hero threw himself flat on his back before them, declaring, in a resolute tone of voice, that they should not violate their military oath, and desert their commander, without trampling his body to atoms. By this means he put a stop to their intended desertion,

fection, and afterwards so far prevailed upon them, by his affecting speeches and engaging behaviour, that he entirely reconciled them to his father.—[PLUTARCH.

(11.) Cyaxares, uncle of Cyrus the Great, having, upon many occasions, been an eye-witness of the intrepidity, the prudence, and the many other amiable qualities of his nephew, was desirous of giving a public proof of the great esteem he had for him. Cyaxares had no male-issue, and but one daughter. This darling princess he offered in marriage to Cyrus, with a promise of the wealthy kingdom of Media for her dowry. Cyrus had long entertained a passion for the princess, and had the most grateful sense of the honour which was intended him; but he did not think himself at liberty to accept it, till he had first obtained the consent of his parents; thus leaving a noble example to all future ages, of the deference and submission which every child ought to shew to his parents upon a similar occasion.—[XENOPH.

(12.) A woman of respectable birth, having been guilty of a capital offence, was condemned to be strangled. For that purpose, she was delivered up by the Roman prætor to an officer called the triumvir, who immediately secured her in the public jail, and gave the necessary orders for her execution. But the jailor, being greatly affected at the severity of her fate, could not prevail

vail upon himself to discharge his office. He therefore chose to let her perish with hunger. He carried his indulgence still farther; for he permitted her daughter to visit her in the prison, taking care, however, that she brought her nothing either to eat or drink. As this continued many days, he was surprized that the prisoner had lived so long without any food; and suspecting the daughter to be the cause of it, he watched her very narrowly, and at last discovered that she had nourished her unfortunate mother with her own milk. Amazed at such an affectionate, and at the same time such an ingenious contrivance, (for who could be displeased with it?) he related the whole story to the triumvir, and the triumvir to the prætor, who thought it his duty to lay this extraordinary instance of filial affection before the assembly of the people. The people were so much charmed with it, that they cheerfully reprieved the criminal, and passed a decree, that both the mother and the daughter should be supported at the public expence, during the remainder of their lives, and a temple erected upon the spot to the honour of filial piety. *Valerius Maximus*, from whom we have borrowed this relation, which does honour to human nature, has recorded a similar instance of the affectionate behaviour of a young lady, named *Xantippe*, to her aged father, *Cimon*, who was likewise confined in a prison, where
he

he was condemned to be starved to death. The story of the latter has been thought sufficiently interesting to employ the pencils of the most celebrated painters, who have distinguished it by the name of the *Roman Charity*.

(12.) After the taking of Troy, the Greeks, relenting at the cruel fortune of the inhabitants, issued a proclamation, that every free citizen might carry off; upon his shoulders, whatever he thought most valuable. Æneas immediately loaded himself with his household-gods, and left the rest of his property behind. The victors, being charmed with such a singular instance of piety, permitted him to return, and carry off a second load. He accordingly went home, and took upon his shoulders his father Anchises, a venerable prince, who was almost crippled with the infirmities of age. The Greeks were now more astonished than before; and, to reward such extraordinary merit as it deserved, restored to him all his effects, and gave him leave to retire with them, wherever he pleased.—[ÆLIAN.

(13.) I shall conclude the example of filial affection with a curious discourse upon the subject, between the famous Socrates and his eldest son, the merit of which will be a sufficient apology for its extraordinary length. It has been recorded by the immortal pen of *Xenophon*, and, that I may do it all the justice it deserves, I shall relate

late it, as nearly as the nature of my plan will admit, in his own words.

Socrates observing his eldest son, who was named *Lamprocles*, to be greatly enraged at his mother *Xantippe* (who, according to history, was a woman of a very turbulent temper), addressed him in the following manner

S. Tell me, my son, said he, did you ever hear of any persons who were said to be *ungrateful*?

L. A great many, said the other.

S. Did you ever consider what brought upon them that odious title.

L. Yes, Sir; they were called *ungrateful*, because, after they had received favours, they neglected to return them.

S. According to what you have said, *ingratitude* must be a species of *injustice*?

L. It certainly is.

S. Have you examined thoroughly into the nature of this injustice? Or do you think that we are unjust, only when we are ungrateful to our *friends*, but not so when we are ungrateful to our *enemies*?

L. I have thought of it often, and am convinced that to be *ungrateful* is to be *unjust*, whether the object of our ingratitude be friend or foe.

S. But if all *ingratitude* is *injustice*, it will follow, that the greater the benefit is, which we neglect to requite, the more we are *unjust*.

L. Most

L. Most certainly.

S. But where shall we find a person, who has received more numerous, or more important obligations from another, than children from their parents. It is to their parents they are indebted for their very existence, and, of consequence, for their capacity to survey all the beauties of Nature, and partake of all the various blessings which the deity has so liberally dispensed to mankind. Procreation is the end of marriage, and after a man has fixed his choice upon a suitable partner for that purpose, he exerts his utmost prudence and industry to maintain her in the most plentiful manner, and to make a comfortable provision for his children, while they are yet unborn. The wife, on her part, bears about with her, for a long time, a most painful and dangerous burden. To this she imparts life and nourishment, and afterwards brings it into the world with inexpressible anguish. Her task does not end here; she is still to supply the food, which must support her helpless offspring. She watches over it with the most tender affection; attends it continually with unwearied care, though she has not received from it even the smallest benefit; neither is it yet sensible to whom it is indebted. She endeavours, as it were, to guess at its wants. Night or day, her

her care and trouble has no intermission; nor does she indulge a single thought, of what hereafter may be the fruit of all her pains. When the children are old enough to receive instruction, what care is then taken, by each parent, to instil into their tender minds such knowledge, as they believe will most conduce to their future welfare! and if they are informed of any, who are better qualified than themselves for so important a task, to those they commit their education, without regarding the expence. So desirous are they to promote the happiness of their children!

L. Very true, replied Lamprocles, who now began to discover what his father had in view; but though my mother had done all *this*, and even a thousand times more for *me*, her ill-humour is so intolerable, that it is impossible for any body to submit to it.

S. But don't you think it much easier, said Socrates, to bear the ill-humour of a mother, than that of a mischievous beast?

L. No, indeed; not of such a mother as mine.

S. But what harm has she done you? Has she kicked you, or bit you, as mischievous beasts do when they are angry?

L. No, she has not done any thing of this sort: but her tongue is so provoking, that it is impossible to *bear* it.

D

S. And

S. And you, Lamprocles, what have you made this mother *bear*, with your continual cries and restless humours, when your whole dependence was upon her care and affection? What fatigue in the day; what disturbance in the night and what tender pangs when you happened to be sick?

L. True; but I have never said, or done anything, which might give her reason to be ashamed of me.

S. So far you have done well. But why should you be more offended with your mother, than those who perform upon the stage are with their fellow-actors? There can be nothing more abusive and reproachful, than what these people frequently say to each other; and yet none of them are offended with the man who so bitterly threatens and reviles them, because they are sensible that he intends them no real injury; but you though you are equally sensible that no harm was designed you, but, on the contrary, all possible kindness, fly out into a rage against your mother only because she delights to exercise her tongue. Or, perhaps, I am mistaken; and you really imagine that she intended you some injury.

L. I imagine no such thing; for I never yet had any reason.

S. What! a mother who tenderly loves you! who, when you have the misfortune to be sick, spares

saves no cost or pains for your recovery ! who is careful to discover and supply your every want ; and is continually presenting her affectionate prayers to the deity for your happiness ! (for this, you know, is her practice ;) can you call her cruel and unsaturnal ? Surely, the son, who cannot *bear* with such a mother, cannot *bear* with that which is most to his advantage. But, perhaps, you have persuaded yourself, that you are under no obligation to shew respect or submission to any one ? and have flattered yourself into such a degree of self-sufficiency, that you think it beneath you to pay any deference, either to a civil magistrate, or to the general who commands our forces ?

L. So far from it, that I have always done every thing in my power to recommend myself to my superiors.

S. I suppose, then, that you likewise think it worth your while to cultivate the good-will of all your neighbours, that they may supply you with fire from their hearths, as often as you want it, and be ready to give you their assistance, in case of an accident ?

L. Undoubtedly.

S. And, if you had occasion to undertake a journey, or a voyage, you would not consider it as a matter of indifference, whether you was beloved, or hated, by your fellow-travellers.

L. I should be a madman, if I did.

S. Unhappy youth! thus to see the necessity of recommending yourself to strangers, and to suppose that you are to shew no indulgence to mother, whose affection so far surpasses theirs. You have certainly forgot, that, while every other kind of ingratitude is overlooked by the laws of your country,—(those who refuse to return good offices, in any other case, being only abandoned to the contempt of their fellow-citizens,)—for the man, who is base enough to be ungrateful to his parents, they have appointed the most disgraceful punishments: they refuse to yield him their protection, and deny him any share in the administration; because they think, with good reason, that no sacrifice, offered by a hand so impious, can be acceptable to the deity, or beneficial to men; and that a mind so entirely degenerate must be equally incapable of undertaking any thing which is great and noble, or of executing any thing that is just and honest. For those likewise, who only neglect to perform the rites of burial for their parents, they have allotted the same punishment; and particular regard is had to these circumstances, when enquiry is made into the lives and behaviour of those, who offer themselves candidates for any public employment. You, therefore, my son, if you are wise will not delay a single moment, to implore your pardon

pardon of the deity; lest he, from whom your ingratitude cannot be concealed, should deprive you of his friendship and protection. You must likewise be careful to hide it from the eyes of your fellow-citizens, that you may not be slighted and forsaken by all your acquaintance; for, be assured, that no person, in his senses, will expect a return of his kindness, however considerable, from him, who can shew himself ungrateful to those, from whom he has received his birth and education.

C H A P. III.

OF FRATERNAL AFFECTION.

AMONG brethren, a reciprocal and affectionate benevolence, an ardent concern for each other's welfare, and a constant readiness to serve and promote it, are the peculiar offices of their mutual relation ; and, though friends are to have their share, yet the claim of kindred is prior, and commonly the strongest.

Nothing can approach nearer to self-love, than fraternal affection ; and there is but a short remove from our own happiness, to theirs who derive their existence from the same stock, and are partakers of the same flesh and blood as ourselves. Nothing, therefore, can be more horrible than animosity and discord between members so nearly allied ; and nothing so beautiful as harmony, and mutual concord.

Though all mankind derive their origin from one common parent, and are, therefore, bound to cultivate a brotherly affection for each other ; yet this general duty is not so obvious and striking, as that which is incumbent on those, who have been born and educated in the same family.

The

The friendship which subsists between persons who have been united by a long acquaintance, is but a slight resemblance of that faithful and endearing affection; which the hand of Nature has implanted in the hearts of brethren.

Behold, says the sweet Psalmist of Israel, what a joyful sight, when brethren dwell together in unity! It is like the fragrant oil that descended from the newly-consecrated head to the venerable beard, even the beard of Aaron, our first high-priest; and from thence diffused its sweet perfumes to the bottom of his garment; yea, it is like the fruitful dew of Hermon, whose pearly drops overspread the hill of Sion.—[PSALM 133.

EXAMPLES.

(1.) DARIUS, the famous monarch of Persia, had three sons by his first wife, the daughter of Gobrias, who were all born before his accession to the crown; and four more by Atosia, the daughter of Cyrus, who were not born till after he had ascended the throne. Artabazanes, called, by Justin, Artimenes, was the eldest of the former, and Xerxes of the latter. Artabazanes alleged, that he was entitled to the crown of his deceased father, by the established custom of all nations; but Xerxes argued, on the other hand, that, as he was the son of Atosia, the daughter of Cyrus, who was the founder of the Persian
D. 4 empire,

empire, it was more reasonable, that the throne of Cyrus should be filled by one of his own descendants, than by a mere stranger. Demaratus, a Spartan king, who was then at the Persian court, furnished him with an additional argument, viz. That, though Artabazanes was the eldest son of Darius, Xerxes was the eldest son of the king; so that the former, being born when his father was only a private man, all he could pretend to by right of seniority, was to inherit his private estate; but that Xerxes, as being the first son who was born to him after he was invested with the royal dignity, had an undoubted right to the crown. This argument was supported by the example of the Lacedemonians, who admitted none to inherit the kingdom, but those who were born after their father's accession. The diadem was, accordingly, adjudged to Xerxes. Plutarch and Justin have particularly noticed the conduct of the two brothers upon such a delicate occasion. Artabazanes being in a distant part of the empire when the king died; Xerxes immediately assumed all the honours, and exercised all the functions of the sovereignty: But, upon his brother's return, he generously put off the diadem, and the royal tiara, went to meet him upon the road, and shewed him every possible mark of respect. They agreed, as above, to refer their pretensions to the decision of their uncle Artabanes.

Artabanes. While the affair was under arbitration, they behaved to each other with the tenderest affection, kept up a mutual intercourse of presents and entertainments, conversed together with the most unaffected cheerfulness, and banished all fears and suspicions on both sides. This, as Justin observes, was a sight truly worthy of admiration; that, while most other brethren are ready to cut each other's throats, for the inheritance of a trifling patrimony, these illustrious princes should wait, with so much temper and moderation, for a decision, by which one of them must be deprived of the greatest empire in the universe. As soon as Artabanes had given judgment in favour of Xerxes, Artabazanes was the first to prostrate himself before him, and acknowledge him for his master: he then conducted him to the throne with his own hand; and, ever afterwards, continued so firmly attached to his interest, that he lost his life in his service, at the famous battle of Salamis.—[PLUTARCH and JUSTIN.

(2.) Upon the decease of Lucius Paulus Æmilius, Publius Scipio Æmilianus, being left joint-heir with his brother Fabius, exhibited an instance of fraternal affection, which gained him universal applause: for, knowing his brother's circumstances to be greatly inferior to his own, he generously resigned to him all his

share of the legacy, though it was valued at above 10,000*l.* sterling. By this act of kindness, he placed his brother upon a level with himself. But his affection did not stop here; for the dutiful Fabius, being determined to honour the funeral of his father with a show of gladiators, an expence which he could not conveniently support, as amounting to 5000*l.* and upwards, the magnanimous Scipio very chearfully took half upon himself. To complete his generosity, his mother Papyria dying soon afterwards, he gave up her whole jointure to his sisters, though they were not entitled, by law, to a single farthing.—[DIODORUS SICULUS.

(3.) Proculeius, a Roman knight, who lived in the reign of Augustus, erected to himself a more durable monument of praise, than one of brass or marble, by his uncommon affection to his two brethren. After the decease of his father, the whole estate, by his own desire, (for he was the eldest branch of the family) was equally shared betwixt the three. Some time afterwards, his brothers having been stripped of their all in the civil war, Proculeius, to alleviate their misfortune, insisted upon their sharing his whole substance with him, a second time. This worthy Roman, afterwards, became (as he deserved to be) a particular friend and favourite of the emperor; and his singular generosity

generosity was recorded, for the imitation of posterity, by the immortal muse of Horace.

(4.) Antiochus, surnamed Accipiter, had been forced into a war with his brother Seleucus, for the support of his crown. But, when Seleucus, his unnatural rival, after being defeated by the Galati, was no where to be found, and was, therefore, supposed to have perished in the action; Antiochus was so much affected at the news, that he immediately laid aside his robes, assumed the habit of a mourner, and ordered the gates of his palace to be shut. The mistake, however, being soon afterwards discovered, and word brought to him, that his brother was still alive, and busily employed in recruiting another army, the affectionate monarch was so transported with joy, that he again appeared in public, offered sacrifices to the gods for the happy escape of Seleucus, and commanded a general festival to be kept throughout his dominions.

(5.) Darius, the son of Hytaspes, and one of the kings of Persia, being highly offended with Intaphernes, one of his courtiers, gave orders that he should immediately be thrown into prison, and put to death, with all his children and relations. The wife of the unfortunate nobleman, being terrified to the last degree at the dismal news, flew directly to the gates of the palace. She there persisted in her
tears

tears and entreaties, with such an affecting solution, that Darius, to pacify her, consented to pardon any one of the criminals, whom she thought proper to fix upon, in preference to the rest. As she had an equal affection for them all, it was a considerable time before she could determine her choice. At last, however, she fixed upon her only brother; at which the king being greatly surprized, he had the curiosity to ask her, why she had not fixed upon her husband, or one of her children. *Sire, reply the lady, it is possible that I may have another husband, and bring him other children, in the place of those I must lose; but, as both my parents are dead, it is impossible that I should have a second brother.* Darius was so much pleased with her answer, that he not only pardoned her brother, as being the person she had selected, but, likewise, her eldest son: the rest, however, were all ordered for execution.—[HERODOTUS.

(6.) During the war with King Antioch, which was considered as an object of the utmost importance, the province of Asia devolving on Lucius Scipio, the Roman senate, who held an unfavourable opinion both of his courage and capacity, were for transferring the conduct of the war to his colleague, Caius Lælius, the brother of *Lælius the Wise*. The moment the proposition was proposed, the famous Scipio

canus, who was the eldest brother of Lucius, rose up from his seat, with a visible emotion ;— conjured the senate not to put such a disgrace upon his family ;—assured them that his brother was a gentleman of more spirit and understanding than they seemed to imagine ;——and, to remove any apprehension of the contrary, pledged his honour, that, notwithstanding his age, and the many victories by which he had been distinguished, he would himself attend Lucius into Asia, and serve under him, in quality of his lieutenant. This effectually satisfied the senate ; so that Lucius was continued in his command, and, by the assistance of his elder brother, afterwards terminated the war in such a glorious manner, that upon his return, he was honoured with a public triumph, and received the name of *Asiaticus*.—[CICERO.]

(7.) Cato, afterwards surnamed *Uticensis*, being once asked, while he was yet a child, who was the person he loved best ?—*My dear brother*, said he. Being again asked, who was the second object of his affection, he returned the same answer. And the question being then proposed, who was the third person in the world that he preferred to all others, he still replied, *My dear brother*. This affectionate partiality increased upon him as he grew older, and that to such an astonishing degree, that, even in the twentieth year of his age, a time of life when

when pleasure and ambition usually weaken the ties of nature, he would neither sup, nor appear in the forum, nor undertake any journey, without the company of his brother Cæpio. The two brothers were equally distinguished by the virtue and probity of their manners; but those of Cato had a more rigid turn; so that Cæpio, when he was once commended for his frugality and temperance, acknowledged, indeed, that he might deserve the compliment, if he was compared to the generality of the Roman citizens,—“but, when I view myself with my brother Cato, said he, I am apt to despise myself, as a second Sippius.” The Sippius he referred to was a despicable wretch, who was noted for his luxury and extravagance. But, to proceed in my story, when Cæpio was employed as a military tribune in the war against Spartacus, the affectionate Cato immediately entered himself as a volunteer in the same legion. Some time afterwards, being informed that his brother was taken ill at Ænus, a town in Thrace, when he was upon the march to Asia, his tenderness was alarmed in a most extraordinary manner. Though it blew a perfect storm, and no vessel could be procured for his passage but an open bark, he ventured on board, attended only by two of his friends, and three faithful slaves. He was in danger of being swallowed up by the waves every moment; but, as if
Heaven

Heaven was obliged to interest itself in the protection of the virtuous, he weathered the storm, and reached his port in safety. The moment he landed, he was informed that his dear brother was no more. This unexpected shock overpowered him; and the man, who had been inexorable to all the allurements of pleasure, and the sollicitations of flattery and ambition, and defied the united rage of wind and waves, resigned himself a voluntary victim to the most excessive grief, and filled the air with his cries and lamentations. When the first transports of his sorrow had subsided, he repaired directly to *Ænus*, celebrated his brother's funeral in the most splendid manner, and erected a costly monument to his memory, at his own expence. As he was going to set sail, on his return to Italy, he was advised, by his friends, to transport his brother's remains in another vessel; but he nobly replied, that he would sooner part with his life, than quit such an invaluable deposit.—

[PLUTARCH.]

(8.) Apollinis, the mother of King *Eumenes*, and of three other princes, whose names were *Attalus*, *Philaterus*, and *Athenæus*, used frequently to boast of her happiness, and return her warmest thanks to the gods, not because they had bestowed upon her the wealth and splendor of royalty; but because she had the pleasure of seeing her three youngest sons so remarkably

markably fond of the eldest, that he not only dared to trust himself alone with them, either by night or by day, but considered them as his most faithful attendants, and the surest guards of his person. Xerxes, on the contrary, being informed that his eldest son Oehus had assassinated all his brethren, to secure his succession to the crown, the unhappy father was so much afflicted at the news, that he soon after died of a broken heart.—[PLUTARCH.]

(9.) When the brother of Euclid, a Socratic philosopher, had insulted and abused him, in the most brutal manner, adding, at last, “that he wished he might sink to perdition, if he did not take his revenge upon him;”—*And I, also,* replied Euclid, with the tenderest moderation, *wish I may perish along with you, if I do not prevail upon you to be reconciled, and regard me in the same amicable light as before.*—[PLUTARCH.]

(10.) Silurus, King of Scythia, perceiving himself to be near his end, ordered a bundle of rods to be brought to him; and then presenting it to his eight sons, bade each of them try their utmost to break it, without separating the sticks. But, when they all replied that it was beyond their strength, the old monarch took the bundle himself, and, unbinding it in their presence, broke all the rods before them, one after the other, with the greatest ease in the world; thus instructing them, in the most familiar and obvious

vious manner, that their greatest security lay in their mutual harmony and affection; and that they could never be destroyed by their enemies, till they furnished an opportunity themselves, by their own discord and animosity.—[PLUTARCH.

(11.) Vespasian, the Roman Emperor, being informed that his second son Domitian had abandoned himself to the most excessive debauchery, and assumed more authority than became a younger prince of the blood, was incensed against him to a most violent degree. This being observed by his eldest son Titus, the latter interested himself, in the most pressing and affectionate manner, in behalf of his brother; conjuring the Emperor, not to yield too hastily to the accusations of a set of malicious informers. “To your own son, continued the prince, it is but just that you should be as gentle and indulgent as the prudence of a father will permit. Our fleets and legions are not such effectual bulwarks to defend and support the imperial dignity, as a numerous and flourishing issue in the imperial house. The number of our friends is diminished by time; they often desert us, to follow the allurements of a more promising fortune; or, because we cannot, or do not chuse to gratify their wishes: but, from our own offspring, we may expect the firmest assistance, and the most unshaken fidelity. In our prosperity, we may find
many

many who are willing to share our joys; but our nearest relations alone will hardly condole with us in our adversities: nay, even between brethren themselves, that mutual concord and unanimity, upon which their happiness depends, will not be lasting, if they have not the affection of their common parent, to support their union!"

Vespasian, though not entirely reconciled to Domitian, by this tender expostulation, submitted to relax his severity; but he was charmed with the affectionate benevolence of Titus, and admired the goodness of his heart. After the death of the emperor, the government devolved upon Titus: but the unnatural Domitian pretended to an equal share in it; and, to support his claim, raised great disturbances in the city, by giving out, that his father had left him partner in the empire, but that his will had been falsified by the injurious artifices of his rival. Titus, however, could not prevail upon himself either to punish or banish him, notwithstanding his ingratitude and villainy. On the contrary, he respected and honoured him as his colleague, and often conjured him in private to lay aside his animosity against an affectionate brother, who was willing to allow him as large a share in the administration, as was consistent with his duty.—[SÆTONIUS.]

(12.) Eucho, one of the emperors of China, had three sons, and, like too many other parents, having

having a partial affection for the youngest, declared him his sole successor, to the exclusion of his brethren. Such an appointment was the more extraordinary, as it was contrary to the established laws of the empire. The people, therefore, after the emperor's decease, were of opinion, that, without any crime, they might reverse the will, and bestow the crown upon the eldest brother, who was the legal successor. This design, being universally approved, was instantly put in execution. But the new king, who was a man of uncommon virtue, nobly rejected the offer; and, taking the crown, immediately placed it on the head of his youngest brother; publicly declaring, that he thought himself unworthy to wear it, because he had been excluded by his father, who could not now revive, and retract what he had done. His brother, being struck with love and admiration at such an extraordinary act of generosity, likewise refused the crown in his turn, and earnestly intreated him not to oppose the inclination of the people: he urged, that *he* alone was the true heir to the kingdom, and that their father had no right to infringe the laws of the nation; that nothing could betray him into a refusal, but an extravagant fondness, which cool reason must condemn; and, lastly, that, whether he consented or not, the people had an indisputable
 autho-

authority to redress any breach in the constitution. These arguments, however, were ineffectual ; and the other prince being equally resolute in refusing a crown, to which, he asserted, he had no legal right, they both agreed to terminate the dispute by retiring from court. Thus, after each of them had done his utmost to persuade the other to become his absolute sovereign, they went to end their days in a happy solitude, and resigned a large and powerful empire to the second brother, who could not have formed the least prospect of it, before he actually received it.—
[CHINESE HISTORY.]

(13.) In the beginning of the 16th century, the Portuguese galleons set sail from Lisbon to Goa, a rich and flourishing colony of that nation in the East-Indies. On board one of the vessels were no less than twelve hundred souls, consisting of mariners, passengers, priests, and friars. They met with good weather, and a fair wind, till they had doubled the Cape ; but as they were steering from thence, north-east, towards the Indian Ocean, some gentlemen on board, who had studied geography and navigation, discovered, in their charts, a large ridge of rocks, which were laid down in the very latitude in which they were then sailing. This they immediately communicated to the captain of the ship, who likewise informed the pilot of it, and desired him to lie by in the night, and
slacken

slacken sail by day, till they should be passed the danger. It was the custom, it seems, of the Portuguese, to commit the navigation of the vessel entirely to the pilot, who was answerable with his head for the safe conduct of the king's ships, and of such as belonged to private traders; but he was under no manner of direction from the captain, though the latter was absolute commander in every other respect.

The pilot we are speaking of, being one of those self-sufficient wretches, who look upon every hint that is suggested by another, in the way of their own profession, as an insult offered to their capacity, was so far from complying with the captain's request, that he actually crowded more sail than the vessel had carried before. But they had not sailed many hours, before they fell into the very disaster the gentlemen had suspected, and which, as it was then almost day-break, would have been easily prevented, if the pilot had condescended to lie by. The ship struck upon the ridge of rocks above mentioned. The reader may easily imagine, what a scene of horror this dreadful accident must have occasioned amongst twelve hundred persons, who had nothing before them but the prospect of inevitable death. In this distress, the captain ordered the pinnace to be hoisted out, into which having tossed a small quantity of biscuit, and a few boxes of marmalade, he
jumped

jumped in first himself, followed by nine others, who with their drawn swords prevented any more from coming after them, lest the vessel should be over-set. In this condition they put off into the wide ocean, without a compass to steer by, or any fresh water but what might happen to fall from the heavens, whose mercy alone could deliver them. After they had sailed four days, they scarcely knew whither, the captain, who for some time past had been very weak and sickly, expired before their eyes; which, if possible, still increased their misery; for, as they now fell into confusion for want of a commander, every one was desirous to govern, and none would obey. This obliged them to elect one of the company, whose orders they implicitly agreed to follow. As their small stock of provisions was now so far exhausted, as not to be sufficient, at a very short allowance, to subsist them above three days longer; their new captain proposed to the company, to draw lots, and to cast every fourth man over-board. The company consisted of nineteen persons. In this number were a friar and a carpenter, both of whom they agreed to exempt; as the one might absolve, and comfort them in their last moments, and the other repair the pinnace, in case of a leak, or other accident. The same compliment they likewise paid to the captain; he being the odd man, and his life of much consequence.

consequence. He, indeed, refused their indulgence a considerable time; but, at last, they obliged him to acquiesce; so that there were four to die, out of the sixteen which remained. The three first, after having confessed, and received absolution, submitted to their fate very patiently. But the fourth was a Portuguese gentleman, that had a younger brother in the boat, who, seeing him about to be thrown over-board, embraced him, with great tenderness, and besought him with tears in his eyes, to permit him to die in his room; urging, that he was a married man, and had a wife and children at Goa, besides the care of three sisters, who absolutely depended upon his generosity; but that, as for himself, he was only a bachelor, and his life of very little importance. He, therefore, again, very earnestly conjured him, that he would do so much justice to his family, as to suffer *him* to supply his place. The elder brother, who was astonished, and melted at such unexampled tenderness, replied, that, since the Providence of Heaven had appointed *him* to suffer it would be very criminal and unjust, to permit any other to die for him, and especially a brother, to whom he was so infinitely obliged. The younger, persisting in his generous purpose, would take no denial; but, throwing himself upon his knees, held his brother so fast, that the company could not disengage

gaged them. Thus they disputed for a while, the elder brother enjoining him to be a father to children, and recommending his wife to protection, and requesting him, as he would inherit his estate, to take care of their commiseration. But all he could say could not make the younger desist. At last, however, the constancy of the elder brother yielded to the tenderness of the other. He, accordingly, acquiesced; and suffered the generous youth to supply his place: who being immediately thrown into the sea, and a good swimmer, he soon recovered the stern of the pinnace, and eagerly caught hold of the rudder with his right hand. This being perceived by one of the sailors, he immediately struck off the hand with his sword; the gentleman then, dropping again into the water, seized on the rudder with his left hand, which received the same fate as the other. Thus deprived of both his hands, he, notwithstanding, made a shift to keep himself above water with his feet and two miserable stumps, the latter of which he held up alternately, while they were yet streaming with blood, to excite the compassion of the company. This producing the effect he wished for, they all cried out, *He is but one man, let us endeavour to save him.* He was, accordingly, taken into the boat, and his bleeding wrists bound up, as well as the circumstances and situation would permit. The next morning,

astonished, when, instead of being received in the affectionate manner he expected, he was instantly stripped of his cloaths, and thrown into a deep pit, which had scarcely a drop of water at the bottom to quench his thirst. When they had perpetrated this horrible project, honest Reuben retired to look after his flock; but the others sat down, at a distance, to regale themselves, none of them having the common humanity to carry a morsel to poor Joseph, though he had travelled many miles to see them. While they were eating, they discovered a caravan of Ishmaelites, who were passing that way, and travelling to Egypt, to dispose of their merchandize. At this instant, the heart of Judah relenting, (as much, it is probable, through the intermediate influence of Heaven, as from any good motive of his own,) he persuaded his brethren to sell Joseph to the Ishmaelites; telling them, that, by this means, they might put something into their pockets; whereas, by leaving him to perish, they could get nothing but the future uneasiness, which the remembrance of such an action might give them. They, accordingly, without any regard to his tears and intreaties, sold him as a slave, to a company of idolatrous strangers, for twenty pieces of silver, neither knowing, nor caring, what might afterwards become of him. Towards the dusk of the evening, Reuben returned to the pit, intend-

ing to release him; but when he found he was gone, and had been informed in what manner the rest had disposed of him, he rent his clothes, and vented himself in the most passionate expressions of disappointed grief. His brethren, however, having by degrees pacified him, they all returned to their father Jacob, and told him, with great apparent distress, that their brother Joseph had been torn to pieces by a wild beast; and, to confirm their wicked falsehood, they produced his coat, which they had previously torn for that purpose, and besmeared with the blood of a young kid. It is easy to imagine what was the affliction of the aged patriarch, at the supposed death of a child, who was the darling object of his love. But the Providence of Heaven counteracted their project, and made that, which they had intended for the destruction of their brother, the future means of their own preservation. Joseph was carried by his new masters into Egypt, and there sold to Potiphar, one of Pharaoh's officers, and captain of the royal guard. In the service of this Egyptian, he behaved himself with so much prudence and fidelity, that he soon made him his steward, and honoured him with the most unlimited confidence; till, at last, being maliciously accused by his mistress of a design upon her virtue, because he would not consent to gratify her lust, he was immediately stripped of his employment, and

and thrown into prison. While he was under confinement, he had an opportunity (without question, more by the inspiration of Heaven, than by any rules of art) of explaining the dreams of the chief butler, and baker, two of his fellow-prisoners, in a manner so exactly conformable to what afterwards happened to them, that he was soon recommended, upon a similar occasion, to the sovereign himself. Pharaoh, it seems, was much concerned at his two celebrated dreams, about the fat and lean kine, and the ears of corn; and, none of his wise men being able to interpret them, with a sufficient appearance of probability to please him, he sent for Joseph. Joseph informed him, that his two dreams were inspired by the Almighty, to forewarn him of seven years of dearth, which should be preceded by as many years of extraordinary plenty, to give him an opportunity of providing against the terrible scarcity which should follow. This natural interpretation, together with the prudent measures he proposed for providing against the famine, satisfied the king so well, and gave him such a high opinion of Joseph's sagacity, and penetration, that he immediately loaded him with honours, made him his prime minister, and invested him with the absolute government of his kingdom. He acquitted himself in his

new office, during the seven years of plenty which immediately succeeded, with so much wisdom and fidelity, that, in the subsequent dearth, which was very severely felt by all the neighbouring nations, the Egyptians had every kind of provisions in abundance. Jacob and his family were then in Canaan; but, being reduced to great extremities by the famine, he dispatched ten of his sons into Egypt to buy corn, keeping Benjamin at home, who was the youngest, and the darling comfort of his old age, lest any accident should befall him upon the road. Being introduced to Joseph, he soon recollected who they were; but, as they appeared to have no knowledge of him, he contented himself with enquiring, very particularly, after the welfare of his father; and then, having ordered that they should be supplied with as much corn as they could carry, and their money privately returned in their sacks, he very graciously dismissed them, not thinking it proper to discover himself for the present. He charged them, however, before they went, not to return again without their youngest brother, upon pain of being apprehended as spies, and detained Reuben as a hostage for the performance of their promise. After the corn they had brought was nearly expended, Jacob proposed that they should return again into Egypt for more: but they peremptorily refused
to

to go, unless he would suffer Benjamin to bear them company, alledging, that it would probably cost them their lives, if they went without him. The old patriarch was extremely loth to part with him; but, as he had no alternative but to comply or starve, he, at last, though with the greatest reluctance, consented. When they appeared before Joseph the second time, he received them with the tenderest hospitality, particularly young Benjamin; and, after first alarming their fears by an innocent stratagem, discovered to them, with tears of joy and affection in his eyes, who he was. It is easy to imagine into what perplexity they were thrown, by such an unexpected discovery. Struck with a consciousness of their past barbarity, and sensible of his power to resent it in the severest manner, they trembled like so many criminals before the bar of justice; but the generous and tender-hearted Joseph, observing the distressful apprehensions they were under, effectually removed them, by giving them the strongest assurances that they had nothing to fear, and even palliating the unnatural cruelty, with which they had formerly treated him:—*Be not uneasy, said he, nor reproach yourselves any longer with selling me for a slave into Egypt; for God sent me before you, to preserve your lives from famine. So that, if you consider the affair in its true light, it was not you that sent me hither, but the Divine Providence; which has*

since raised me to the elevated station in which I now appear, that I might be the happy instrument of preserving our whole family from ruin. He then desired them to hasten immediately to his father, and conduct him to Egypt, with all his household. When they returned, after paying the most dutiful and affectionate respects to a parent who tenderly loved him, and whom he had not seen or heard of for several years, he obtained the permission of his sovereign to allot them a settlement in the most fertile part of Egypt, and invest them with all the honours and preferments, which were consistent with the established laws of the country. This extraordinary instance of fraternal affection, is related at large in the book of Genesis, with many affecting strokes of nature, and a variety of interesting circumstances, which were too numerous to be inserted in this little Historical Mirror.

(15.) I cannot better conclude the above-mentioned instances of a virtue, which is so necessary to the happiness of families, and reflects the highest honour upon all those who practise it, than by relating a conversation of Socrates upon the subject, as it has been recorded by the amiable Xenophon, one of his pupils and admirers.

Socrates having observed that Chærephon and Chærecrates, two brothers, with whom he happened to be acquainted, were very much at variance,

riance, he had a great desire to reconcile them. For this purpose, meeting the youngest, he thus entered into conversation with him, "What! are *you*, then, Chærephon, one of those mercenary kind of people who prefer riches to a brother; and forget that these, as beings things without life or motion, require much care and vigilance to secure them; whereas a brother, as being endowed with reason and reflection, is able, upon occasion, to give assistance and protection to *you*? Besides, *brothers* are rather less plentiful than gold! How strange, then, is it, that a man should think himself injured, because he cannot enjoy his brother's fortune! Why does he not equally complain of being injured by the rest of his fellow-citizens; because the wealth of the whole community does not centre in *him*? But, in this case, there are few but can argue right, and easily see that a moderate fortune, secured by the mutual aid of society, is far preferable to the riches of a whole city, attended with the dangers to which solitude would expose them: yet they will not admit the same reasoning in regard to a brother. If they are rich, they purchase slaves in abundance, to serve them; they endeavour all they can to gain friends to support them; but, at the same time, they make no account of a brother; as if *nearness* in blood disqualified for the tender offices of

friendship! But, surely, to be born of the same parents, and educated in the same house, ought rather to be considered as so many powerful cements; as even wild beasts themselves shew a particular affection to such animals as they are brought up with. Besides, Chærecrates, he who is blessed with a *brother*, has much greater consequence in the world, than he who is without one; his enemies likewise will be less forward to molest him.

C. I will not deny, replied Chærecrates, that a brother, when he is what he *ought* to be, is an inestimable treasure; and, therefore, in such a case, we ought to bear with each other as long as possible, and not fly into a quarrel upon every slight occasion. But when this brother fails in every particular, and is, indeed, the reverse of all he *ought* to be;—to keep on terms with such a one is next to an impossibility!

S. Your brother, then, I suppose, is displeasing to every body? Or are there some persons in the city, with whom he has so far succeeded, as even to make himself agreeable?

C. You have hit upon the very reason, said Chærecrates, for which I dislike him; because, wherever he comes, he is sure to make himself pleasing to *others*, whereas, he seems to aim at nothing but displeasing *me*.

S. But may not this happen, Chærecrates, from your not understanding how to converse with

with him *properly*? In the same manner as a horse, who is not untractable to others, is altogether unmanageable to an unskilful rider?

C. And why should I, who understand how to return any kindness which is shewn to me, either in word or deed, be supposed ignorant in what manner to behave to a brother? No; but when I see a man who takes pleasure in catching at every thing to vex and disoblige me, shall I, after *this*, consider him as an object of *kindness*? I cannot submit to it, my Socrates; nor will I ever attempt it.

S. You surprize me, Chærekrates! Suppose you had even a dog, who faithfully watched and defended your sheep. This dog, it is likely, fawns upon and caresses your shepherds; but snarls at *you*, whenever you come near him. How do you behave on such an occasion? Do fly into a rage against the poor animal, or endeavour to reconcile him to you, by stroking and making much of him? You acknowledge that a brother, when such as he ought to be, is an inestimable treasure; you likewise own, that you are not unacquainted with the arts of conciliating favour and affection; and yet you are resolved to employ none of them, to gain the love of your brother Chærephon?

C. Neither do I believe, Socrates, that I have arts sufficient to succeed in such an attempt, if I was disposed to make it.

S. And

S. And yet I should imagine, said Socrates, that no *new* one is necessary. Practise only those you are already master of, and I will be answerable for your success.

C. If you have discovered what these are, I must request you to inform me of them; for at present, I assure you, I am a stranger to them.

S. Suppose, then, Chærecrates, you wished some friend to invite you to an entertainment; what method would you take to induce him to it?

C. I would invite him to one of *mine*.

S. And if you wished him, in your absence, to take care of your affairs? What would you do then?

C. I would try what I could to engage his *gratitude*, by first rendering him the very service I wished to receive.

S. But suppose you was desirous to secure to yourself a hospitable reception in some foreign country; what would you do in that case?

C. When any of the inhabitants came to Athens, I would invite them to my house, and assist them, to my utmost, in dispatching the business they came upon, that they, in return, might do as much for *me*, when I went thither.

S. Indeed! my friend, replied Socrates; and are you so well acquainted with all the arts of conciliating affection, and yet pretend to know
nothing

nothing of the matter! But you are afraid, perhaps, to make the first advances to your brother, lest it should degrade you in the opinion of the world? Yet, surely, it ought not to be less glorious for a man to anticipate his friends in courtesy and kindness, than to get the start of an enemy who endeavours to ruin him! Had I thought Chærephon as well disposed as you towards a reconciliation, I should have endeavoured to prevail on *him* to make the first advances; but *you* appeared to me to be the properest leader in the affair; and I thought *you* most likely to succeed.

C. Nay, Socrates, you certainly, in this case, have not spoken with your usual wisdom! What! would you have *me*, who am the *youngest*, make the first overture to my brother, when, in all nations, it is the undoubted privilege of the eldest to lead the way?

S. How! replied Socrates; is it not the custom in every place for the younger to yield precedency to the elder? Must not he rise at the other's approach, give him the most honourable seat, and remain silent till the elder has done speaking? Delay not therefore, my dear Chærecrates, to do what I advise; use your endeavour to reconcile your brother, nor doubt of his readiness to return such an unexpected condescension. He is ambitious of honour; he has a nobleness of disposition. These persons, indeed, who are of a mean and sordid

ordid temper, are to be moved only by mercenary motives; but the brave and liberal will always be most effectually subdued by courtesy and kindness.

C. But suppose, my Socrates, when I have done as you have advised, my brother should behave no better than he has done?

S. Suppose he should, Chærecrates, what greater harm can result to you, than that of having shewn yourself to be a good man, and a good brother, to one whose badness of temper rendered him unworthy of your regard! But I have no apprehension that the affair will end in such an unfavourable manner: rather, when your brother shall observe that it is your intention to conquer him by courtesy, he will strive to out-do you in so noble a contest. As the affair stands at present, your situation is really deplorable. It is just the same as if these hands, which were designed, by the bountiful Author of nature, for mutual assistance, should so far forget their office, as to be continually hindering each other; or as if these feet, which were intended for reciprocal help, should entangle each other to the detriment of both. But, surely, it must be as foolish and perverse as it is pernicious, thus to turn those conveniences to our *hurt*, which were designed for our comfort and security. For, to speak the truth, I regard a brother as one of the most valuable blessings which God has bestowed upon us:

two

two brothers being more serviceable to each other than two hands, or two feet, or any other of those members which have been given to us in pairs, for their mutual benefit and assistance; for, as to the hands, or feet, they could not possibly help and relieve each other, unless the distance between them was very small; and even our eyes, whose use and capacity are far more extensive, cannot view the front and reverse of the same object at the same time: but no distance of situation can prevent two brothers, who cultivate a mutual affection, from rendering to each other the most essential services."

CHAP.

C H A P. IV.

O F T E M P E R A N C E.

BY *Temperance*, I mean a just moderation, both in the *quantity* and the *quality* of our food: As to the *quantity*, we should neither eat nor drink so much as to overload the stomach, or disorder the mind; and the best rule we can observe for that purpose is, always to rise from table with an appetite, and as capable of performing any exercises, either bodily or mental, as when we first sat down. As to the *quality*, whether of meat or drink, that which is the plainest and simplest is best.

The rapacious and covetous have the pleasure of growing *rich*, and add to their *own* substance what they take from that of *others*; but the intemperate man injures his neighbour without any profit to himself; nay, he injures every man, and himself most of all; if the ruin of his family, his health, his body, and his mind, can be called *injuries*. Neither can such a one either receive, or communicate the pleasures which arise from social conversation; for what pleasure can *he* give, whose only delight is in eating and drinking, and who, destitute of shame, prefers the company

company of a notorious sot or a common prostitute, to that of his best friend? Hence, therefore, we may see how necessary it is to make *temperance* our chief study; since, without this, as its basis, what other virtue can we attain? Or how is it possible, that we should have sufficient attention and resolution, either to *learn* what is *profitable*, or to *practise* what is *praise-worthy*? For these reasons, we cannot conceive any state more truly pitiable, both in respect to the body and the mind, than that of the voluptuary, who has abandoned himself to all the *drudgery* of intemperance.

He who is accustomed to indulge in variety, will feel himself dissatisfied, when it is not in his power to procure it; but the man who generally strains himself to one dish, will rise contented, and well satisfied, from the meanest table.

He who sits down with a good appetite, has no want of rich sauce to give a relish to his food: nor will he disturb himself with a wish for the costly and high-flavoured wines of the voluptuary, who has been accustomed to quench his thirst with draught of water.

No person will employ another, or admit him into his house as a servant,, unless he is well affected of his sobriety: nay, not even a slave will be received, though sent as a present, if he is burdened with the vice of intemperance. How incon-

inconsistent, then, and how shamefully absurd must be the man, who wantonly indulges himself in that very excess, which he would despise and resent in the meanest hireling.

Besides the injury which we do to ourselves and others, by an intemperate course of life, we become guilty of the vilest ingratitude to our Maker. We pervert his bounty to the worst of purposes; and employ the blessings he has bestowed upon us for our comfort and refreshment, to our utter shame and ruin.

EXAMPLES OF TEMPERANCE.

(1.) Alexander having restored Ada, the sister of Mausolus, king of Caria, to the throne of her ancestors, the princess resolved to shew her gratitude to so generous a conqueror. For this purpose, having provided a variety of dainties, which had been provided by all the refinements of Asiatic luxury, she sent them as a present to the king, together with the cooks she had employed in making them. But the young monarch, who had no taste for such effeminate delicacies, thanking her very politely for her kind intentions, sent her word that he had no occasion for the cooks, because he had already two very excellent ones, who had been recommended to him by his tutor Leonidas, viz. a long march in the morning, to give him a relish for his dinner; and a moderate dinner, to create

create him an appetite for supper. He added, that Leonidas had always used to search his cloaths and chests, when he was a boy, lest his mother Olympias, from a false indulgence, should have concealed any niceties to vitiate and debauch his appetite. This manly temperance and moderation, to which he had been accustomed in his earliest youth, he retained a long time afterwards; for, in Asiatic expedition, when any scarce fruit, or fish, or any other kind of delicacies, were brought to him, he generally distributed them among his friends, reserving hardly a taste for himself.—PLUTARCH. CURTIUS.

(2.) When Agesilaus, king of Sparta, was presented by the Thasians with a large quantity of the most delicate eatables, and costly liquors, he ordered the whole to be shared among the slaves, who performed the drudgery of the camp. The Thasians, with the utmost surprize, enquiring the motive of his conduct, he nobly replied, *That it was beneath the character of men, who valued themselves for their probity and courage, to regale themselves with niceties, which could serve no other purpose but to provoke and corrupt the appetite. Such dainty trifles, continued he, can be relished by slaves, who aspire to no greater pleasure, than that of eating and drinking; and I have taken the liberty to bestow them accordingly.* For this reason, he would accept of nothing for the use

use of himself, and his brave countrymen, but some sacks of flour, which accompanied the present above mentioned.—[PLUTARCH.

(3.) Lyfander, another of the Spartan chiefs, having the command of an expedition in Ionia, some of the natives, who were his friends, brought him an ox, and a large cake. The general, fixing his eyes upon the cake, enquired very bluntly what it was? They informed him, it was a kind of loaf, but much superior to the common ones; for for it was enriched, they assured him, with the finest honey, and the most delicious ingredients that could be procured. *Say you so?* replied the Spartan, *then let it be instantly taken away, and distributed among my slaves; for such effeminate dainties are beneath the notice of a free-born citizen.* But he politely thanked them for the ox; and ordering it to be killed and dressed after the Spartan fashion, he and his companions made a hearty meal of it in the evening.—[ÆLIAN.

(4.) Cyrus the Great, according to the manners of the Persians, was from his infancy accustomed to sobriety and temperance; of which he was himself a most illustrious example, thro' the whole course of his life. When he was twelve years old, his mother Mandane took him with her into Media, to his grandfather Astyages; who, from the many things he had heard in his favour, had a great desire to see him.

him. In this court, young Cyrus found very different manners from those of his own country. Pride, luxury, and magnificence, reigned here universally: but this general corruption had no effect upon the prince; who, without criticising or condemning what he saw, was contented to live as he had been brought up, and adhered very patiently to the principles he had imbibed from his childhood. He charmed his grandfather with his sprightliness and wit; and gained the affection of the whole court, by his noble and engaging behaviour. Astyages, to render the visit of his grandson the more agreeable to him, provided a sumptuous entertainment, in which there was the greatest plenty and profusion of every thing that was nice and delicate. All this variety of exquisite cheer Cyrus beheld with indifference; and even ventured to remark upon it, with a kind of pleasantry, which did honour to his understanding, and gave offence to no one. "Sir, said he, to his grandfather, if you taste all the dainties now before you, and reach out your hand to every dish upon the table, you must take more trouble for *one* supper, than would be sufficient for a *hundred*!" "What, replied Astyages; and is not this, think you, a much better entertainment, than any you have been used to in Persia?" "No, indeed, answered the prince, with a smile; for, in Persia, we have a much readier and

and shorter method to satisfy our hunger; piece of meat, and slice of bread, do the business at once: but here, after travelling from this dish to that, and performing a tedious business from one end of the table to the other, you scarcely at last reach the wished-for point which we Persians arrive at with the least trouble in the world."—[XENOPHON.

(5.) Sacas, the cup-bearer of the above mentioned Astyages, had likewise the office of introducing such to the king as were permitted to have an audience: but not granting this liberty to Cyrus as often as he desired it, he had the misfortune to displease the prince; and therefore, as might be expected from a child, took every opportunity to mortify him. When being observed by Astyages, he endeavoured to remove the prince's dislike, by commending Sacas for the remarkable neatness and dexterity with which he performed his office. *Is that a Sir?* replied Cyrus; *if such a trifling accomplishment is sufficient to merit your favour, you shall see how well I am able to deserve it; for, with your permission, I will immediately take upon me to serve you much better than he.* Cyrus accordingly equipped himself like a cup-bearer; and advancing carefully, with a serious countenance a napkin upon his arm, and holding the cup very neatly with three of his fingers, presented it to the king with such a respectful gravity that

that neither Astyages, nor his mother Mandane, could forbear smiling. Concluding from hence, that he had performed his part to their satisfaction, he instantly flung himself about his grandfather's neck; and caressing him very fondly,—“O Sacas! cried he, in an extasy of joy, poor unfortunate Sacas! you are certainly undone; and I shall now have the honour to serve my grandfather in your stead.” “Indeed, said Astyages (who was much pleased at the fondness of his grandson,) I must do you justice to acknowledge, that you have performed your part to admiration; nobody can serve with a better grace: but you forgot one material ceremony, which is, that of tasting:” for the cup-bearer, it seems, always poured some of the liquor into his left hand, and tasted it, before he presented it to the king. “No, Sir, replied Cyrus; I did not omit that part through forgetfulness; but because I suspected there was poison in the liquor.” “Poison, child! how could you think so?” “Yes, Sir, said he, I was afraid of poison; for, not long ago, at an entertainment you gave to your nobles, on your last birth-day, I plainly saw, that your faithful Sacas had mixed some poison in the liquor. It was impossible for me to think otherwise; for after you had drank of it pretty freely, I took notice, that you were surprisngly disordered, both in body and mind. Those very things, which

which you forbid us children to do, you do yourselves. You all spoke together; nor did any one attend to what was said, even by the person who sat next to him. You sung the most nonsensical songs I ever heard, and yet you all swore they were the best in the universe. After that when any of you rose up to please the company with a dance, you were so far from being able to keep time, that you could scarcely keep on your feet. In short, you yourself seemed to forget that you was a king and they that they were subjects." "Very true, child, said Astyages; but have you never observed the same disorder in your father?" "Never in my life, replied Cyrus." "What then? how is it with *him*, when he drinks?" "Why, when he has drank what he chuses his thirst is quenched; and that is all."—
[XENOPHON.

(6.) The Pythagoreans, who considered temperance as the mother of the virtues, took an extraordinary method to acquire a habit of it. After loading the table with every kind of delicacies, and feasting their eyes upon them till they had raised their appetite as high as possible they ordered the whole to be taken away, and left the room without tasting a morsel.—[DIO DORUS SICULUS.

(7.) It was a common saying of the famous Socrates, that most men desired to live, only
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for the pleasure of eating and drinking; but that for his part, he had no other view in eating and drinking but to preserve life. Self-government, and the entire command of his appetite, was one principal object of his attention; for this purpose, after exciting the most violent degree of thirst, by hard exercise, he never allowed himself to drink, till he had thrown away the first pitcher of water he drew. It is likewise related of him, that having once invited a company of gentlemen to sup with him, and his wife Xantippe being ashamed of the humble fare she had provided, he desired her to make herself easy;—"for if my visitors, said he, are men of sense and sobriety, they will be very well satisfied; and if they are persons of an opposite character, it will be no matter whether they are pleased or not."—[GELLIUS. PLUTARCH. LAERTIUS.

(8.) When Timotheus, an Athenian general of the most distinguished reputation, went to sup with Plato in the academy, the philosopher complimented him with a neat but frugal entertainment, which he relished and enlivened with such agreeable and improving conversation, that the general was highly pleased at his reception. Meeting Plato in the city the next morning, "Really, Sir, said Timotheus, you gave me the finest supper last night I ever had the pleasure of eating: for it was not only agreeable

ble for the time present, but has left a relish behind it, which I feel to this very moment. The same excellent philosopher, observing the Agrigentines to be very expensive in their buildings, and no less in their entertainments.—

“ These people, said he, build houses, as if they were to live for ever; and bestow as much upon a single supper, as if they believed it to be the last they should ever eat.”—[ÆLIAN. CICERO.]

(9.) When Dionysius, the arbitrary monarch of Syracuse, was entertained by the Lacedæmonians, he told them very frankly, that he was far from admiring their black broth, which they considered as the greatest dainty on the table. “ So I suppose, replied one of the Spartans; but the reason is, because you wanted the seasoning.”—“ What seasoning do you mean?” said Dionysius.—“ I mean, replied the other, a hot chace in the morning, and a good stomach at dinner-time.” It will here be proper to remark that Lycurgus, the legislator of the Lacedæmonians, having it in view to establish a military commonwealth, the chief end of all his laws and regulations was to inure the citizens to a rigid course of temperance and sobriety. For that purpose, he enacted, that they should always without exception, dine together in public, where the magistrates might see to it, that they were served with nothing but what was the plainest and simplest of the kind. None were

suffer

suffered at these public entertainments who were known to have eaten any thing before they came from home. For this reason, they watched each other very narrowly; and those who neglected to eat and drink with the rest, were severely ridiculed, and reprimanded, as the slaves of a corrupt and dainty appetite. There were commonly fifteen to every table, none of whom were allowed to absent themselves, unless upon business of great consequence. When Agis, therefore, upon his return from the Athenian war, which he had conducted very successfully, requested leave to dine at home with his lady, they refused to send him his portion; though he had purposely applied for it, to convince them that he did not desire to fare better than others.

They carried even the very boys to these public feasts, as the best school of temperance and virtue: for here they had the finest opportunity of attending to the discourse of their elders upon the duties of a citizen, and the affairs of government, and of hearing the alternate jests and repartees, which occurred in the course of conversation; by which they were insensibly taught, both to pass a joke without malice or scurrility, and to bear it with patience and good humour: but if any of the company was displeased at the raillery which was passed upon him, they instantly forbore. When they first entered the dining-room, the eldest person at the table,

pointing to the door,—*Remember*, said he, *that nothing which shall be spoken here, must be carried any farther.*

When the company broke up, which seldom happened before dark, they were not permitted to make use of a lanthorn; an order which was evidently intended to make them cautious of drinking to excess, and to use them to march at all hours of the night, without any difficulty or hesitation.—[PLUTARCH.

(10.) The invincible valour of the Persians, in the time of Cyrus, may be justly ascribed to that temperate and hardy life, to which they were accustomed from their infancy. Add to this, the influence of the prince's example; who made it his ambition to surpass all his subjects in regularity, and was as abstemious and sober in his manner of life, as plain in his dress, and as much inured to hardship and fatigue, as the meanest of his soldiers. What might not be expected from such a body of troops, so formed and so principled? At the head of this rough and hardy people, he attempted the conquest of the largest empire in the universe, and succeeded to admiration. After he had completed his victory, he exhorted his brave countrymen not to degenerate from their antient virtue, that they might not eclipse the glory they had acquired; but carefully to preserve that simplicity, sobriety, temperance, and love of labour, which were

were the means by which they had obtained it. The same illustrious prince having, afterwards, condescended to the intreaties of one of his friends, to take a dinner with him; and, being requested to name the fare he chose, and the place where the table should be spread;—*It is my pleasure,* (said he to the disappointed courtier, whom he knew to be too luxurious in his manner of life,) *that you prepare the entertainment on the banks of the river, to supply us with water to drink, and that a single loaf of bread be the only dish upon the table.*—PLUTARCH and XENOPHON.

(11.) It is said of Diogenes, that, meeting a young man (and probably one of his scholars,) who was going to a sumptuous entertainment, he immediately stopped him in the street, and carried him home to his friends; assuring them, that the young gentleman was out of his senses, and was just going to make away with himself, if he had not luckily prevented him. But what would that philosopher have said, had he been present at the gluttony of a modern meal? Would not he have thought the master of a family mad, and begged his servants to tie down his hands, had he seen him devour fowl, fish, and flesh; swallow oil and vinegar, wine and spices; throw down sallads of twenty different herbs, sauces of an hundred ingredients, and confections of fruits of numberless sweets

and flavours? What unnatural motions and counter-ferments must such a medley of intemperance produce in the body? For my part, when I behold a fashionable table, set out in all its magnificence, I fancy that I see gout and dropfies, fevers and lethargies, with innumerable other distempers, lying in ambuscade among the dishes.—*LAERTIUS. SPECTATOR.*

(12.) It is remarked, by two or three antient authors, that Socrates, notwithstanding he was in Athens during the whole continuance of that dreadful plague, which has made so much noise through all ages, and been so movingly described by several eminent writers, never caught the least infection. This extraordinary circumstance was attributed (and, in my opinion, with good reason) to that exemplary and uninterrupted temperance, for which he is so deservedly celebrated. It has likewise been remarked, that the philosophers and sages of antiquity, if compared with any series of kings of the same number, were, in general, much longer lived: for the generality of the former, a great part of whose philosophy consisted in a temperate and abstemious course of life, were nearer a hundred than sixty years of age, at the time of their respective deaths.

(13.) The most remarkable instance I have met with of the efficacy of temperance, towards the procuring of long life, is what we may find
in

in a little book, published by Lewis Cornaro, the Venetian. I the rather mention *this*, because it is of undoubted credit; as the late Venetian ambassador, who was of the same family, attested more than once in conversation, when he resided in England. Cornaro, who was the author of the little treatise I am mentioning, was of an infirm constitution, till about forty; when, by obstinately persisting in an exact course of temperance, he recovered a perfect state of health. At fourscore, he published his book, which has since been translated into English, under the title of *Sure and certain Methods of attaining a long and healthy Life*. He lived to give a third and fourth edition of it; and, after having passed his hundredth year, died without pain or agony, and like one who falls asleep. The treatise I mention has been taken notice of by several eminent authors; and is written with such a spirit of cheerfulness, religion, and good sense, as are the natural concomitants of temperance and sobriety.—[SPECTATOR.

(14.) I shall conclude this chapter, as I have the three which precede it, with an interesting dialogue upon the subject from Xenophon's Memoirs of Socrates. It is not the last of the kind with which I shall trouble the reader; but, as the importance of it may justly recommend it to his attention, I shall make no apology for the following translation of it.

The divine Socrates, being a second time in company with Euthedemus, and very desirous to engage him in the practice of temperance, which he considered as the firmest basis of every virtuous and useful accomplishment, he thus entered into conversation with him:

S. What is your opinion of *liberty*, said he?

E. I think, replied Euthedemus, that it is one of the most valuable blessings we possess.

S. What, then, shall we say to *him*, who is so far overcome by his appetite, that he is not able to practise any thing which is good?

E. In my opinion, replied the other, he is the worst of *slaves*.

S. You think then, said Socrates, that true *liberty* consists in a full and unrestrained power to do that which is right; and *slavery*, in the want of such a power, whatever may be the cause which deprives us of it.

E. It is impossible I should think otherwise.

S. According to *this*, every glutton and debauchee must be a slave.

E. Most certainly.

S. But does intemperance only restrain us from doing what is *right*? Or does it not frequently urge us to the practice of what is *evil*?

E. I believe it may do both, said Euthedemus.

S. And

S. And what, said Socrates, would you think of a master, who not only prevents you from doing any thing which is commendable, but forces you to do many things which must injure and disgrace your character?

E. I should look upon him as a barbarous tyrant, replied Euthedemus.

S. What, then, must it be to serve such a master?

E. The most intolerable slavery.

S. Then it should follow, said Socrates, that no slavery is so wretched as that of the intemperate man to his appetites.

E. Indeed, I think so.

S. And you think very justly, replied Socrates: for does not intemperance insensibly rob us of our reason, which is the noblest faculty we have, and urge and drive us to commit the greatest disorders? Or can the wretch, who is immersed in sensual pleasure, find time to apply himself to any thing which is useful? And even supposing he could, his judgment is so over-borne by his appetites, that, although he sees the right path, he deliberately rejects it. It would be equally absurd to expect modesty in such a character; for nothing can be more opposite to *this*, than the whole life of the voluptuary.

E. Very true, said Euthedemus.

S. And what, continued Socrates, has so

strong a tendency to obstruct the practice, or even the knowledge, of our duty, as intemperance? Or what can be so fatally pernicious to man, as that which deprives him of his understanding,—makes him prefer with eagerness the things which are useless,—reject every thing which might be of service to him,—and behave, in all respects, more like a lunatic, than a rational creature?

E. Nothing, that I know of, said Euthedemus.

S. But must not *Temperance* produce the contrary effects?

E. I think it must.

S. And that which is *contrary* to what is *ill*, and produces *contrary* effects, must be *good*.

E. No doubt of it.

S. Temperance, then, must be *good*?

E. Most certainly.

S. But have you thoroughly considered the matter?

E. What matter do you mean?

S. Why, that intemperance, though it may *promise* pleasure, can never *bestow* it; for *true* pleasure must be the gift of temperance and sobriety.

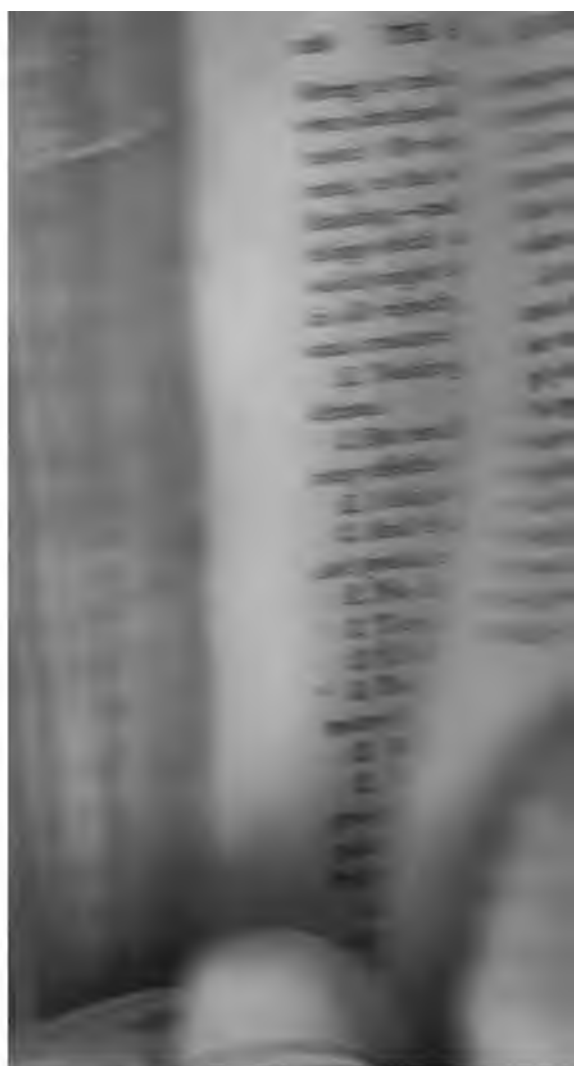
E. But *pleasure*, I thought, was the very object which the intemperate pursue.

S. Most certainly; but their misfortune is, that the very means they make use of to obtain it,

it, are the most effectual they could take to disappoint themselves. They have not the patience to wait either for thirst or hunger, nor to submit to any other want of nature; and yet, without these, no sensual indulgence can give us pleasure: in the same manner as it is impossible that sleep should be welcome to us, unless we are previously prepared for it by some degree of watchfulness. Intemperance, therefore, can never feel the delight which arises from the reasonable gratification of our appetites; while the temperate man, who always waits for the call of nature, enjoys it to the full, and tastes pleasures to which satiety is a stranger..

E. All this I believe; replied Euthedemus.

S. It is likewise worth remarking, continued Socrates, that *Temperance* is the virtue which places both the body and the mind in their full state of perfection, and qualifies a man both for the knowledge and the practice of his duty. This capacitates him to govern his family with prudence;—to serve his country and his friends in the most effectual manner;—and to defeat the malice of his enemies. We may add, that the very consciousness of thus conforming to the dictates of nature, and qualifying ourselves to be useful members of society, must afford us a pleasure, which can never be felt by the stupid voluptuary, who is so engaged in the pursuit of
imaginary



C H A P. V.

SCIENCE, HUMANITY, MEEK-
NESS, and FORBEARANCE.

It is more satisfaction in bestowing
giving obligations. To relieve the op-
the most glorious art of which a man
it is that which gives us the nearest
to our Maker; and is attended with
y pleasure, which is known only to those
of a liberal and beneficent disposition.
better to be of the number of those
relief, than of those who want hearts

which is given with pride and ostenta-
rather an act of selfishness than of real
and let the benefit be ever so confide-
its true merit must be determined
and the *manner* of giving it.

from being mistaken, who called
is bestowed with reluctance, or
the vanity of the donor, a *hussy*
For, though it is necessary for
y to accept of it, it goes

imaginary gratifications, that he is never at liberty to perform a commendable action.

E. One would imagine, said Euthedemus, from your manner of talking, that it is impossible for the voluptuary to practise any virtue whatsoever.

S. And where lies the difference, replied Socrates, between him, who, without having patience to examine what is best for him, rushes eagerly forward to the immediate gratification of his appetite, and the wolf, or the tyger, or any other ravenous animal? It is the temperate alone, my Euthedemus, who are able to examine coolly what is really for their interest; and, after consulting the dictates both of reason and experience, select what is good, and reject what is evil; and, by that means, become both wise and happy!



CHAP.

C H A P. V.

OF BENEFICENCE, HUMANITY, MEEKNESS, and FORBEARANCE.

THERE is more satisfaction in bestowing than in receiving obligations. To relieve the oppressed, is the most glorious art of which a man is capable: it is that which gives us the nearest resemblance to our Maker; and is attended with a heavenly pleasure, which is known only to those who are of a liberal and beneficent disposition.

It is far better to be of the number of those who need relief, than of those who want hearts to give it.

That which is given with pride and ostentation, is rather an act of selfishness than of real bounty; and let the benefit be ever so considerable in itself, its true merit must be determined by the *motive*, and the *manner* of giving it.

He was far from being mistaken, who called kindness which is bestowed with reluctance, or merely to gratify the vanity of the donor, *a husky piece of bread*: For, though it is necessary for him who is hungry to accept of it, it goes down
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his throat with difficulty, and almost choaks him in the passage.

Humanity is an humble sense of our own impotence and frailty, suggested by the misfortunes of another. It is a prudent foresight of the disasters which may happen to ourselves, and which induces us to assist others, that they may be willing to return the favour to us on any similar occasion.

It is certainly just that we should have a superior degree of tenderness for a father, a wife, a child, or a friend: But there is a sort of affection which we owe to all mankind, as being members of one common family, of which the deity is the great Creator and the Father.

Pity, compassion, and forgiveness, so far as is consistent with the dictates of prudence and self-preservation, are due even to our bitterest enemies.

We must, in no case, shew that severity to another, which we ourselves might honestly wish to escape in the same circumstances. This is the rule which determines what kind of treatment is forbidden by nature, with respect to the rest of mankind: and every thing which, if done to ourselves, would appear to be hard and oppressive, is comprized in this benevolent and equitable maxim.

The greatest men, in all ages and nations, have been distinguished for the humanity of

their temper, and the benevolence of their actions.

EXAMPLES.

(1.) When the province of *Azazene* was ravaged by the Romans, seven thousand Persians were brought prisoners to the city of Amida; where having nothing of their own to subsist on, they were exposed to the extremity of want. *Acaces*, the bishop of the place, being touched with their distresses, assembled the whole body of his clergy, and represented to them the deplorable condition of the poor captives, in the most pathetic language he was master of. He then observed, that, as the Almighty preferred mercy to sacrifice, he would be much better pleased with the relief of their unfortunate fellow-creatures, than with being served in the golden and silver vessels in their churches. The clergy entertained his proposal, not only with readiness, but with the highest applause: and, having maintained the Persians during the war, out of the sale of the consecrated vessels, sent them all home, at the conclusion of the peace, with a sufficient sum of money in their pockets to subsist them on the road. *Varanes*, the Persian monarch, was so much charmed with this extraordinary act of generosity, that he invited the bishop to his capital; where he received him with the profoundest reverence; and, at his request,

quest, bestowed many privileges on his christian subjects, which they had never enjoyed before.

Socrates' Ecclesiastical History.

-(2.) A certain cardinal, for the multitude of charities he bestowed, was called *the patron of the poor*. This generous ecclesiastic used to give audience to all indigent people, once a week, in the hall of his palace; and to relieve every one, according to their various necessities, or the motions of his own bounty. One day, a poor widow, encouraged by the fame of his charity, came into the cardinal's hall with her only daughter, a beautiful maid, about fifteen years of age. When her turn came to be heard among a crowd of other petitioners, the cardinal discovering an extraordinary modesty in her face and carriage, as also in her daughter's, encouraged her to relate her wants with freedom. The mother, instantly bursting into tears, and covered with blushes, thus addressed him: "My good lord, said she, may heaven reward the charity which inclines you to listen to my distress! I owe five crowns for the rent of a small house, in which I have hitherto lived with an unexceptionable character: But such is now my misfortune, that I have no way left to discharge the debt, but that which would break my heart; and to *this* my landlord threatens to force me. He insists upon my prostituting to his lust my only daughter, who is the sole comfort of my poverty,

and

and whom I have carefully educated in the paths of innocence and virtue. What I therefore request of your eminence is, that you will condescend to interpose your authority, and protect us from the brutality of this unfeeling wretch, till, by honest industry, we can procure the money to satisfy him. If Heaven should incline you to compassionate our case, our prayers shall attend you to the latest moment of our lives." The cardinal, who was struck with admiration at the woman's modesty and virtue, immediately wrote a billet, and giving it into her hand, "Go, said he, to my steward, who will instantly give you the five crowns to pay your rent." The widow, overjoyed at such a generous order, returned the cardinal a thousand thanks, and carried the note as directed. When the steward had read it, instead of *five* crowns, he gave her *fifty*; which the good woman obstinately refused to accept; insisting that, as she had requested only *five* crowns, her benefactor must have made a mistake, if he had ordered *more*. But the steward, not daring to give her less, which she still persisted in refusing, he thought it most adviseable to go back with her to his master, and refer the matter to *him*. When the cardinal was informed of what had passed, "It is very true, madam, said he, I made a great mistake, when I wrote *only fifty* crowns; but return me the paper, and I will rectify it in an instant." Upon which, having altered

altered the sum, he gave back the note, and informed the widow, that, instead of *five* crowns, he had now ordered her *five hundred*; out of which she might both supply her own necessities, and lay up a tolerable portion for her daughter. This extraordinary act of munificence may instruct us, not only to commiserate the wants of the poor in general, but that distress, when accompanied with virtue and integrity, ought to be a double recommendation to our protection.

(3.) Pisistratus, though he had usurped the government of Athens, was remarkably courteous and affable; and, as he was possessed of an ample revenue, he was equally generous and beneficent. He had always a servant to attend him with a large bag full of silver; and when he saw any man who looked sickly, or heard of any one who had died insolvent, he never failed to relieve the one with as much as was necessary for him, or to bury the other at his own expence. If, in his walks, he observed any people who appeared melancholy and dissatisfied, he carefully enquired the cause; and, if it was poverty, he immediately furnished them with what might enable them to get their bread, but not to live idly. In a word, he either had, or seemed to have, all the generous qualities which could adorn the character of a prince.—[PLUTARCH.]

(4.) Cimon, an illustrious Athenian commander, was remarkable for his goodness and humanity.

manity. Though he had large estates, and gardens, in many parts of Attica, he never placed a keeper in any of them, nor even a person to watch his fruit; that so no one might be restrained, by fear, from making free with whatever he wanted. He was always followed by several footmen, with a quantity of money of different values, that, if he should happen to meet any one who wanted his assistance, he might be able to supply him upon the spot, and not seem to deny him, by putting him off to another time. Oftentimes, when he met a fellow-citizen, who appeared to have been ill-handled by fortune, or was shabbily dressed, he generously gave him his own garment: and he had always such a plentiful table provided, that he invited every person he found in the forum to partake of it, who had not been invited elsewhere. He likewise buried, at his own expence, a great number of poor people, who had not left enough behind them to defray the charges of their funeral. In short, his credit, his table, and his pocket, were open to every one; so that it is not in the least to be wondered at, that he was beloved and honoured when alive, and universally lamented after his death.—[NEPOS.]

(5.) *Pliny*, an excellent Roman orator, will be ever admired for his disinterested generosity, and the pure benevolence of his heart. Though his estate was not considerable, he found means,
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by his frugal management, to bestow a great many favours upon his friends. His letters will furnish innumerable instances of his liberality, and good-nature; but I shall only mention the following: An intimate friend of his was deeply involved in debt; and, not being able to discharge himself, was liable every moment to be stripped of his all, and given up to the mercy of his creditors. Pliny, being informed of his situation, took the management of his affairs upon himself, and advanced the whole sum required. When his friend died, his only daughter *Calvinia* would have resigned all her father's effects to reimburse him; but Pliny, with a goodness which is scarcely to be paralleled, not only forgave what her father owed, but even made her a present of a considerable sum, as an addition to her fortune when she married.

(6.) Two patricians having conspired against *Titus*, the Roman emperor, were discovered, and sentenced to death by the voice of the whole senate: but the tender-hearted prince, having sent them his free pardon, and desired to see them at his palace, privately admonished them, that it was in vain to aspire to the empire, which was already disposed of by the destiny of Heaven; exhorted them to be satisfied with the rank in which Providence had placed them; and even condescended to promise them any favour which was
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in his power to bestow. At the same time he dispatched a messenger to the mother of one of them (who was then at a great distance, and under the deepest anxiety about the fate of her son), to assure her that he was not only alive, but out of danger. He likewise insisted on their company at supper the same evening; and having the next day seated them close by his side, at a show of gladiators, when the weapons of the combatants were presented to him (as usual) for his inspection, he gave them first to the one and then to the other of the conspirators, and desired their opinion. Thus he discovered, that he was a complete master of the glorious art which Themistocles was so desirous to be taught, that of *forgetting injuries*.—[SUTONIUS. PLUTARCH.

(7.) Leonidas, one of the kings of Lacedemon, having, with only three hundred of his brave countrymen, disputed the important pass of Thermopylæ against the whole army of Xerxes, and being killed in the action, after slaughtering twenty thousand of the enemy, Xerxes, by the advice of his general Mardonius, ordered the dead body to be exposed upon a gallows, thus making the intended dishonour of his gallant enemy his own immortal shame. But some time afterwards, Xerxes being entirely defeated, and Mardonius slain, one of the principal citizens of Ægina came to Pausanias, the victorious commander of the Greeks, and

and desired him to avenge the insult which the Persians had offered to Leonidas, by treating the dead body of Mardonius in the same manner. As a further motive for doing so, he urged, that, by thus satisfying the manes of his countrymen who had been slaughtered at Thermopylæ, he could not fail to immortalize his name through all the states of Greece, and make his memory precious to posterity. "Carry thy base and unmanly counsels elsewhere," replied the generous Spartan: you must have a very pitiful notion of true glory, to imagine that the way to acquire it is to imitate the Barbarians. If the esteem of the people of Ægina is only to be purchased by such a despicable action, I shall content myself with preserving that of the Lacedæmonians, by whom the mean and ungenerous pleasure of revenge is never put in competition with that of shewing clemency and moderation to a vanquished enemy, especially after his death. As for the souls of my slaughtered countrymen, they have been amply avenged by the carnage of the many thousand Persians who now lie dead upon the field."—[HERODOTUS.]

(8.) Papirius Carbo, one of the Roman consuls, being impeached as an accomplice in the assassination of the second Africanus, and having, about the same time, affronted one of his servants, the slave carried off the scrutoir in which his

his master kept all his papers, to Licinius Crassus, who was employed to manage the prosecution. Crassus, it is said, bore an implacable hatred to Papirius, and these papers would have furnished him with ample matter to gratify it: but the generous Roman had such an abhorrence of the treachery, that he sent back the slave in chains, with the scrutoir unopened, declaring, *that he had rather spare the bitterest enemy, and suffer the vilest criminal to escape unpunished, than destroy him by any base and dishonourable means.*

(9.) Demosthenes and Æschines were the two greatest orators of their own, or perhaps of any other age. The latter having lodged an indictment against Ctesiphon, (which, however, was principally levelled against Demosthenes,) a time was fixed for the trial. No cause ever excited such amazing curiosity, or was pleaded with equal pomp and magnificence. People flocked to it from every part of Greece, and they had sufficient reason for so doing: for what could be a nobler sight than a conflict between two orators, who were each of them the most excellent in his way; both of them formed for the profession by nature, completed in it by the highest improvements of art, and a long and successful course of practice, and strongly animated to exert themselves by their perpetual dissensions, their insuperable jealousy of each other's reputation, and the immediate

diate risk of their very existence as citizens of Athens. The disposition of the people, and the complexion of the times, were greatly in favour of Æschines; but, notwithstanding such a manifest superiority, he lost his cause, and was accordingly sentenced to banishment for his improper prosecution. He accordingly retired, and settled in Rhodes, where he opened a school of eloquence which flourished some ages afterwards. He began his lectures with the two orations which occasioned his banishment. Great encomiums were bestowed upon that of Æschines; but when he recited the answer of Demosthenes, the plauds of his hearers were redoubled. Upon this occasion he was so far from being stung with envy at the superior merit of his rival, that he cried out, in a kind of rapture,—*How great, my friends, would have been your astonishment, if you had heard Demosthenes himself deliver it, with that invincible power of utterance, for which he is so justly and universally celebrated.*

Demosthenes, on his part, was so far from being swelled with his conquest, that his resentment was immediately softened into compassion. When Æschines left Athens, to embark for Rhodes, he hurried after him, and forced him to accept a sum of money to defray his expences, and procure him an easy settlement. This obligation was the more affecting, because the contrary behaviour might have been expected.

so that the banished orator could not help exclaiming,—*How deeply must I regret the loss of a country, in which I have received such generous assistance from a professed enemy, as I cannot expect from a friend in any other part of the world!*
—[CICERO.]

(10.) When the Great Fabricius was at the head of the Roman army against Pyrrhus, king of Epire, an unknown person came to his tent, with a letter from the king's Physician. The traitor offered to poison his sovereign, if the Romans would promise him a reward which was adequate to such an important service. Fabricius, who preserved the most rigorous integrity among the horrors of war, and thought himself obliged to behave with justice and honour even towards an enemy, was shocked at the proposal: and, as he had before avoided the dishonour of being conquered by the king's gold, he now considered it as equally infamous to conquer the king by poison. After a short conference, therefore, with his colleague Æmilius, he wrote a letter to Pyrrhus, with his own hand, to caution him against the treachery of his physician, whose letter he inclosed for that purpose. He expressed himself in the following manner:

“ Sir,

“ You seem to have equally mistaken the character both of your friends and enemies; for,

(as you will be sufficiently convinced by the refusal of the inclosed) you have commenced open war against a people of the strictest virtue and honour, and reposed the most dangerous confidence in a wretch who is not worthy to live. The information we thus send you results entirely from a regard to our own reputation. We were unwilling that the manner of your death should give the world any room to reproach us; or to imagine that we have so mean an opinion of our own bravery, as to have recourse to the treachery of your servants."

When Pyrrhus had read the letter, he ordered the Physician to be put to death; and, afterwards, as a proper acknowledgment to the generosity of Fabricius, sent back all the Romans he had taken prisoners, without any ransom.—[PLUTARCH.

(II.) The same Pyrrhus, some years after having defeated the army of Antigonus, immediately seized upon his kingdom. But both armies meeting again at Argos, the inhabitants sent deputies to each, humbly requesting that neither of them would march their troops into the city. Their request was granted: but, contrary to his promise, Pyrrhus rushed into the town, the same night, with all his forces. The affrighted citizens immediately sent to Antigonus for assistance; and both parties engaging each other with the utmost fury, Pyrrhu

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was found the next morning, among the slain. Alcioneus, the son of Antigonus, ordering the head to be cut off, seized it by the hair, and, riding full speed with it to his father, threw it down at his feet; but Antigonus, who was a man of spirit and understanding, was so far from commending the action, that he thrust his son away from him, and even struck him with his truncheon:—*Contemptible wretch!* said he, *how could you imagine such a fight would be agreeable to me, whose grandfather was slain in battle, and whose father died a captive?* Then, taking the robe off his shoulders, he immediately covered the head with it, and, letting fall a flood of tears, gave orders that the body should be carefully sought for, and interred with all the funeral honours done to a hero and a king. Soon after, Alcioneus having discovered Helenus, the son of Pyrrhus, in a thread-bare coat, which he had put on to conceal himself, he accosted him very kindly, and then presented him to his father, with all the respect that was due to his rank. —*Well, my son,* said Antigonus, *this is much better than you did before: but you have still offended me, by suffering a person of his quality to approach me in that pitiful garb, which is not a disgrace to him who wears it, but to yourself, who neglected to provide him with a better!* Having, afterwards, consoled Helenus for the loss of his father, and entertained him in the most kind

and honourable manner, he set him at liberty, and sent him home to his kingdom.—[PLUTARCH. JUSTIN.]

(12.) I shall conclude this chapter with a short dialogue upon the subject, between a worthy gentleman and his son, at which I myself was present. As I have not been able to find another upon the same topic, the reader, I hope, will kindly accept it, instead of a better. The gentleman (whom I shall call Philanthropos) having observed, with great concern, that his son Autophilos was of a very selfish and revengeful temper, he thus addressed him:

P. Tell me, said he, my son, what you think of the condition of a man, who has nothing to expect from the divine mercy and forbearance.

A. I think, said Autophilos, that, unless he is so perfect as not to need forgiveness (which I believe cannot be said of any man, his condition must be the most wretched that can be imagined.

P. You think very justly, replied Philanthropos; because such a man is exposed every hour and every moment, to that dreadful vengeance the stroke of which no power can resist,—I art elude! But who is most likely to be the unhappy man we are speaking of,—he who ever ready to forgive the injuries which are done him by his fellow-creatures,—or he, who,

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every offence he receives, glows with a spirit of revenge, which nothing can extinguish, but the ruin of the offender? You must certainly have remarked, that all men are inclined to forgive those who are willing to forgive others; but that a malicious and inexorable person, when known to be such, is despised and detested even by his nearest relations. How, then, can you expect that *he*, who is all goodness and benevolence, and can discern the secret motions and inclinations of every heart, should look with any degree of complacency upon the wretch, in whose breast he discovers nothing but schemes of mischief and revenge! On the contrary, he has declared his abhorrence of such a character in the strongest terms; and expressly assured us, that, unless *we* forgive our *brethren*, neither will *he* forgive *us*.

A. Very true, said Autophilos; but, though it is my duty to *forgive* injuries, I am not obliged to *forget* them.

P. If you mean, replied Philanthropos, that you have a right to be upon your guard against a person whom you know to be mischievous, I must so far agree with you; but he who is naturally mischievous, will shew himself to be so towards *other* people, as well as to *you*: so that, in this case, you can never be under the necessity of grounding your opinion of the man, upon the injuries which he has done to

you in particular. Whenever, therefore, hear a person talk of *forgiving* injuries, but *not forgetting* them, I cannot help concluding, that he has an eye not so much upon the *character* the offender, as upon the *affront* he has received from him; and that he only means, that will harbour a secret ill will towards him, which however, for the sake of his reputation, will never suffer to discover itself in any open act of malevolence.

A. You would persuade me, perhaps, that instead of noticing the injuries I receive, should return good for evil, and be a friend *him* who is an enemy to *me*! But, at this rate what else should I do but tempt every one to me all the mischief in their power?

P. No, my Autophilos, replied the father I would be far from persuading you to do injury to yourself. But if, without this, you can, upon very many occasions, (as indeed you certainly may) do an act of friendship to *him* who has done every thing in his power to hurt and injure *you*,—what should prevent Will the wise and the good, whose praise alone is to be coveted,—will these, think you despise and condemn such behaviour as mild and pusillanimous? On the contrary, they will applaud and admire you for the goodness of your heart. And as to the offender himself, what is more likely than that even
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being at last melted to repentance by your disinterested and unwearied generosity, may begin to love and almost adore the man whom he before hated; and, from being your bitterest enemy, become your surest and most affectionate friend! whereas, from a mutual return of injuries, nothing can be expected but such increasing malice and animosity, as has frequently terminated in the destruction of both parties! But should you be disappointed both of the approbation of your friends, and the expected reconciliation of your enemies, you will still have the exquisite pleasure of reflecting, that you are daily approaching to a nearer resemblance of that *Best of Beings*, who causeth his sun to shine, and his rain to descend, both upon the just and the unjust, and whose goodness and benevolence is as free and unlimited as his power!

C H A P. VI.

OF MEEKNESS AND PATIENCE.

A Man of a hasty temper is very justly compared, by Solomon, to a city without walls; for both the one and the other, being totally unprovided for defence, lie at the mercy of every contemptible invader. His peace is liable to be disturbed every moment, by the most trifling accidents; and his own reputation, and the happiness of himself and family, are continually exposed to the attacks of artifice and villainy. In short, he is avoided even by his friends, as a person to whom they cannot give their company without exposing their quiet, and perhaps their safety, to perpetual interruptions.

That vehemence of temper, which is impatient of contradiction, and apt to catch fire at every trifling affront, and very often, at the most harmless and inoffensive jest, arises from such an extravagant degree of pride, and self-flattery, as makes a man imagine that every person in his company is obliged to think and say as he does. The first step, therefore, towards acquiring a mastery over our passions,
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and particularly that of anger, is to cultivate an humble sense of our own frailties and imperfections, and a sincere and hearty benevolence towards every person we converse with. It will, likewise, be proper to keep a watchful guard upon our temper, and avoid such company and occasions as seldom fail to provoke and irritate us: but if, after all our care, we should find our resentments beginning to rise, and ready to burst into a flame, we must endeavour to smother them, by instantly directing our attention to some other object.

EXAMPLES OF MEEKNESS and PATIENCE.

(1.) One of the most distinguishing qualities of the great Socrates was a settled tranquility of mind, which no accident, no loss, no injury, no provocation could ever interrupt. Some, indeed, have reported that he was naturally warm and choleric, and that the moderation to which he afterwards attained, was the pure effect of his constant reflections and endeavours to correct and subdue his temper. But this is so far from diminishing, that, on the contrary, it greatly adds to his merit. He desired his friends to give him notice whenever he began to grow warm, and that they would faithfully employ the same freedom with *him*, which he always took with *them*. On the first signal, which, indeed, was the best time for resistance, he ei-

ther immediately softened his tone, or became silent till he had recovered his usual tranquillity. Having once received a violent blow on the head by the carelessness of a person who passed him in the street,—*If I had been aware of this, said Socrates smiling, I would have put on a helmet before I came out.* Another time having met a person of rank, and saluted him very respectfully, the dignified clown walked on without taking the least notice of him. His friends in company were so exasperated at the man's incivility, that they had a strong inclination to call him to an account for it: but Socrates, very coolly interposing,—*If you had met any Person, said he, of a worse habit of body than yourselves, would you have had any right to be angry with him on that account?* 'To which they replying in the negative,—*And what greater reason, pursued the philosopher, can you have for being angry with another, because his habit of mind is worse than yours?* To the same purpose, when he was asked by a friend, why he did not return a blow which had been wantonly given him in the street, he replied,—*Because nothing could be more ridiculous than to retaliate affronts upon an Ass.* But at home, he had enough to exercise his patience in its full extent; for his wife, the noted Xantippe, of scolding memory, often put it to the severest proof, by her passionate and outrageous behaviour. Never
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was woman of so furious and frantic a spirit, and so violent a temper: there was no kind of abuse, or injurious treatment, which he did not frequently receive, as well from her hands as her tongue:—In short, she was the completest shrew that ever existed, and little better than a mad-woman. Once, as he was returning from a visit, (which he had made, perhaps without asking her consent,) she was so transported with rage, though he was a man who always kept good hours, that she sallied out upon him the moment she saw him, and tore his very coat from his back, in the open street. His friends, being heartily vexed at the out rage, plainly told him, that such behaviour was intolerable, and that the least he could do was to reward her upon the spot with a severe drubbing. —*That would be fine sport indeed!* replied Socrates; and while she and I were kicking and cuffing each other, you, I suppose, would act the part of seconds, and animate us in turns to the combat: while one cried out, *Well done, Socrates!* another would say, *Well hit, Xantippe!* and thus, by your dexterous management, we should exert our utmost to entertain all the rabble in the neighbourhood! At another time, his vociferous help-mate, having bestowed on him all the abusive appellations her fury could dictate, he walked very coolly out of the house, and sat down at the door. This unconcerned behavi-

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our only irritating her passion, the good I in the excess of her rage, ran directly up fl and, without any farther ceremony, em the chamber-pot upon his head.—*Ha! mistress*, cried Socrates, with the water string about his ears, *this is mighty natural, ind for every body knows that after thunder con shower*. His friend Alcibiades, once ta the liberty to mention his wife,—*How is it sible*, said he, *my Socrates, that you can es such an eternal scold in the same house with* : —“ Nothing can be more easy,” replied the losopher, “ for, by this time, I am so much customized to the music of her tongue, that fects me no more than the rattling of the riages in the streets. Besides, I derive an portant advantage from that very circumfll which you consider as insupportable: for it is ing to the constant exercise which my useful bestows upon my patience, that I am so able to bear with the folly and insolenc other people; in the same manner as those, have learnt to keep a good seat upon a I who is remarkably restive, are sure never t discomposed on the backs of those which more manageable.” But the noblest displ his fortitude and patience was at the clo his life. Being told that the Athenians condemned him to death,—“ And Nature,” he, “ has passed the same sentence th

them." He behaved with equal moderation and magnanimity in the presence of his judges. "I am going," said he, (with the most heroic indifference,) "to suffer death by your order; a fatality to which Nature herself had condemned me from the first moment of my birth: but my accusers, while they are yet alive, will suffer abundantly more from that infamy and universal odium, to which the voice of truth will consign them." Apollodorus, one of his friends and disciples, (who, though a man of sincere virtue, was not remarkable for the strength of his intellects,) having expressed his grief that his master should die *innocent*:—"What!" said Socrates, with a smile, laying his hand upon the other's head, "would you, then, wish me to die *guilty*?" When the fatal bowl was presented to him, (for, according to the custom of the Athenians, he was sentenced to die by swallowing the juice of hemlock,) he drank it off with astonishing tranquility, and with such a noble serenity of countenance as is not to be described or conceived. Then it was that the above-mentioned Apollodorus, who had been in tears for some time, suddenly broke out into such violent expressions of grief, as pierced the hearts of all who were present. Socrates alone remained unmoved, and even reprimanded his friends for their weakness, though still with all that mildness and good-humour, which so eminently

nently distinguished his character; "What art you doing," said he, "my friends! I am really surprized at your behaviour! Is this the fruit of all that virtue which you have so long and so carefully cultivated? And did we not dismiss the poor women, that they might not disturb us with their tears and outcries? For I have often heard it remarked, that our last moments should be calm and peaceful, and employed in blessing the deity for a speedy release from the cares and dangers of life. Be composed, then, I beg of you; and let me have the pleasure of seeing, before I die, that you are still masters of that constancy and resolution, with which I have always endeavoured to inspire you!" Thus died the illustrious Socrates, who fell a martyr to the cause of truth and virtue, and was, beyond dispute, the best and the wisest man of which the heathen world could boast.—**LACERTIUS. SENECA. XENOPHON, &c.**

(2.) Vespasian, the Roman emperor, was so far from seeking to revenge the affronts which he had suffered in the reign of Nero, that he generously forgave every one who had abused and injured him. Having, during the time above mentioned, been forbid the court, he applied to Phœbus, the emperor's freedman, and asked his advice, whither it would be best for him to go? Phœbus replied, with great insolence, that he might go and hang himself, and then

then turned him forcibly out of the room. After Vespasian was made emperor, the contemptible wretch coming hastily to beg his pardon, the generous prince took no farther notice of what had passed, than by bidding him begone in the same terms.—One Mucianus, also, having treated him in a very unbecoming manner; he, indeed, complained of him to a friend, but he concluded his complaints with these memorable words:—"I myself," said he, "am only a man, and have my failings as well as he."—[SÜETONIUS.

(3.) Philip, king of Macedon, and the father of Alexander the Great, was eminently distinguished for his patience and moderation. At the close of an audience which he gave to the Athenian ambassadors, who came to complain of some act of hostility, he very politely asked them, whether he could do them any service? "The greatest service you can do us," replied Demochares, who was one of the number, "is to go and hang yourself." Every one present was highly incensed at the brutal scurrility of the answer:—but, with an incredible calmness of temper, which does honour to his memory,— "Go home," said Philip, "and tell your masters, that those, who can treat me with such insolent language, in my own court, are much more inclined to commence hostilities, than he who can forgive it."—[SENECA.

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(4.) Of the many excellent philosophers which the sect of the Stoics had the honour of producing, Epictetus was the most eminent. He is supposed to have been a native of Hierapolis, in Phrygia, was for some time a slave, and in that capacity belonged to Epaphroditus, one of Nero's body-guards. He reduced the whole of his philosophy to the suffering misfortunes with patience, and enjoying pleasures with moderation; which he expressed in the two celebrated words, "*bear and forbear.*" Of the former he himself gave a striking example. As his master, in order to torment him, was one day bending his leg (which, probably, might be crooked) with great violence, Epictetus said to him very calmly, *Take care, Sir, you will certainly break it.* This happening accordingly, *There!* said the philosopher with a smile, *did not I tell you so?*
—[ORIGEN.

(5.) The emperor Titus, the son of the famous Vespasian, was as much distinguished for the gentleness of his temper, as his worthy father. Being once advised, and even solicited, to prosecute several of his subjects who had spoken of him with the greatest disrespect, "*I must beg to be excused,*" replied the generous prince; "*for, if they have aspersed my character undeservedly, they ought rather to be pitied for their ignorance, than punished; and, if they have reproached me undeservedly, it would be*
a flagrant

a flagrant act of injustice to punish them for speaking the truth."

It is likewise said of the great Cyrus, the most virtuous and accomplished monarch that ever filled a throne, that there never once escaped from him, during his whole reign, a choleric expression, or the least effusion of passion; an encomium, which sufficiently proves that he was master of himself. In the midst of a torrent of victories, he never forgot that he was a man, always preserving a proper apprehension of what might happen to him; which sufficiently guarded him both from the sallies of intemperate mirth, and the sudden transports of anger.—

[CICERO.

(6.) Tiberius, though he was naturally cruel and suspicious, behaved, in the former part of his reign, with such gentleness and moderation, as would have done honour to the best prince upon earth. The many slanderous reports and lampoons which were daily vented both against himself and his ministry, he bore with astonishing patience. "In a free state, said he, the meanest citizen should have a right to speak what he pleases." When the senate would have prosecuted several persons who had libelled him, "We have not time, said he, to attend to such trifles; and, besides, if we once open a door to informations of this kind, in a short time we shall have nothing else to do; for every scoundrel will

will then endeavour to revenge himself upon his enemy, accusing him of speaking against the government." At another time, being told of a person who had made very free with his character, "If he disapproves of my conduct," replied the emperor, "I will, at any time, give him the best account of myself I am able; and, if that should not satisfy him, I will be contented to have as bad an opinion of him as he hath of me." Had this artful prince behaved with the same moderation in the remaining part of his reign, his name would have been transmitted to posterity with as much applause, as that of Titus and Vespasian.

(6.) As Antigonus was one day sitting in his tent, two of his soldiers on the outside, who had no suspicion that the king was so near them, abused and ridiculed him in the most licentious manner. But the good-natured monarch, instead of punishing their insolence as it deserved, behaved with a lenity which could scarcely have been expected from a father; for, putting the tent-curtain gently aside with his cane, *Soldiers*, said he, *stand farther off, lest the king should overhear you*: and that was all the notice he took of them. At another time, as he was marching with his army in the night, some of his men began to curse him very bitterly, for leading them through a road which was clogged with dirt and

and mire. Happening to hear what they said, he instantly dismounted, and, without discovering who he was, helped the weakest of them forward with his own arm, till the road grew better.—SENECA.

(8.) A certain woman pleading her cause before the above-mentioned Philip of Macedon, at a time when he was so overpowered with wine, that he could scarcely keep his eyes open, the king, through want of attention, unjustly decided against her. *Sire*, cried the woman, *I appeal*. “Appeal! replied the monarch in a hurry; to whom do you appeal?” *From Philip intoxicated and half asleep*, said she, *to the same gracious prince when he is thoroughly sober and awake*. The king, instead of being offended, was so much struck with the woman’s reprimand, that, instantly rousing himself, he heard the cause again, with the greatest patience and condescension, and decided it to her entire satisfaction. The same monarch, when he was besieging the city Metho, had the misfortune to lose his right eye by an arrow which was shot from the walls, and (as appeared from a written paper which had been fastened to it) was designedly aimed at himself: but the anguish of the wound neither lessened his attention to the siege, nor increased his resentment against the inhabitants; for, soon after, he accepted their surrender upon the most favourable

able terms, and treated them with the greatest mildness and humanity. — [VALERIUS-JUSTIN.

(9.) Pericles, the most distinguished orator and the ablest statesman of his time, being insulted by one of the rabble in the most scurrilous manner, while he was haranguing the people in the forum, bore the abuse with such admirable patience, that he not only forebore to retort upon him, but scarcely seemed to hear him. When the business of the day was over, and he was retiring to his own house, the other followed him through the streets, insulting and reviling him the whole way, in the same manner as before — but Pericles, instead of chastising him as he deserved, had no sooner entered his door, than he ordered one of his servants (it being then almost dark) to provide a flambeau, and light the gentleman home. — [PLUTARCH.

(10.) A gentleman of my acquaintance having a nephew of a very choleric temper, of which he was exceedingly desirous to cure him, before he was old enough to experience the ill consequences of it; the method he took, for that purpose, was frequently to lay those consequences before him in the clearest manner he was able. After persisting in these friendly admonitions a considerable time, he had the pleasure to observe, that they had in a great measure produced the effect he intended. Thinking it, therefore,
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unnecessary and disgusting to continue them any longer by word of mouth, he drew up his thoughts upon the subject in writing, desiring his nephew to read them over at his leisure, in order to preserve and strengthen the good impressions he had already received. As I thought this cautionary essay, which he was kind enough to submit to my perusal, was much to the purpose, I prevailed upon him to indulge me with a copy of it, which, for the sake of variety, I shall now present to my young reader, instead of a dialogue.

ESSAY ON CHOLER.

“AMONG the number of my acquaintance, I know several who are, according to the common definition, *very good-natured men, but rather passionate*. This definition has often led me to reflect upon the effects of choler, even in the best-tempered people.

“A certain great genius says, that, though *passion is but a short rage, its fatal effects are frequently of long duration*. Nothing is more evident, than that a heat of temper is one of the principal obstacles to the tranquility of life, and the health of the body. It darkens the judgment, and blinds the eye of reason. It has often, with the assistance of very few words,
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which were spoken without thought, made men unhappy the rest of their days; and, in a few minutes, has robbed them of the most valuable friends, the fruits of many years assiduity. It frequently reveals the most pernicious secrets of the heart, and renders the hasty man ridiculous by his extravagant menaces. In short, how many people have passed the remainder of their days in a painful but fruitless remorse, for having been carried away by the violence of passion only for a few moments!

“ Even the friendship of a man who is subject to passion is a burthen to worthy people; and his company is a labyrinth, which it is much more difficult to retire from, than to enter: for the partition between choler and phrenzy is extremely slight; and the passionate man is almost as much entitled to a place in Bedlam, as the most outrageous lunatic. His fury deprives him of the use of his knowledge and experience; and blinds his foresight to such a degree, that he does not perceive the perils and dangers which lie immediately before him. It shuts his ears against the voice of reason; and makes him utter such expressions as he will be ashamed of, and even shocked at, the next moment, and may have cause to repent as long of as he lives.

“ A certain courtier was of such a choleric disposition, that he once drew his sword in the presence of his sovereign, and, after having broke it,

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it, threw it scornfully at his feet, swearing that he would never use it again in his service. It is true, the prince smiled at the extravagance of his subject; but he immediately divested him of all his employments, and sent him to prison, where he had leisure to reflect upon and lament his folly, during the tedious term of ten or fourteen years, and from whence, it is probable, he would never have been freed, if a revolution had not afterwards taken place.

“ A passionate man is also constantly giving advantage to those who are inclined to prejudice him, and affords his enemies every assistance in his power, to disgrace and ruin him. He commits a thousand oversights, and says and does a great many things upon which his foes may put the worst construction. He tortures and plagues himself, and all around him, without the least benefit to either: he is easily led, by the artful and designing, into any sort of mischief, of which he will afterwards be left to pay the whole cost; and he is liable to be hurried headlong, by every plodding scoundrel, to the most scandalous acts of violence and brutality. In a word, though he is by nature as generous and beneficent as any man breathing, he may be so inflamed in a moment, even upon the slightest occasions, as to put on the appearance of the most savage ferocity, and assume the language and behaviour of a ruffian. His inferiors and dependents

dependents will avoid his presence; his superiors neglect and despise him; his equals, reproach and mortify him; his family dread his appearance as that of a lion or a tiger; his friends, pity and desert him; and his enemies, impose upon him, insult, and ruin him.

“ Those irascible mortals, to whom the above description is applicable, will, I hope, have the indulgence to forgive me for drawing their portraits so much at length. I intend them no sort of harm; but only wish, that, upon viewing their likenesses in its true form and colours, they would for the future resolve never to contract their brows again, and swell and distort the features in a manner so greatly to their disadvantage!”

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CHAP. VII.
OF VERACITY.

VERACITY is a strict adherence to truth. In its most extensive sense it includes, 1. a true and faithful representation of things as they really happen. Here it is particularly opposed to lying, which always arises either from malice, hypocrisy, cowardice, pride, avarice, a childish levity, or some other mean motive, and is, therefore, (if we except *ingratitude*) the meanest vice we can be guilty of. But though we are obliged, in all cases, to say nothing *but* the truth, we are not required to expose ourselves to our friends, or to gratify the demands of impertinent curiosity, by speaking the *whole* truth, and telling every thing we know: and though we ought never to misrepresent or disguise truth, it is our duty, in many cases, to *conceal* it. 2. Another branch of veracity is the punctual fulfilment of our promises, not only to our friends, but also our enemies. We must, however, except all such promises and engagements as are, in their own nature, unlawful: for, as it was at first a crime to make them, our guilt must certainly be increased; and aggravated, by afterwards putting them

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in execution. But, for this reason, we ought *to* be extremely cautious never to promise any thing, which we have not a right to perform. We should be equally careful not to promise impossibilities, or enter into such engagements as we cannot make good, without doing any injury, either to ourselves or others. What, then, must be said of those, who, out of wantonness or treachery, make promises which they never *intend* to perform? and who even glory in eluding the force, and evading the obligations, of the most solemn *written compacts*? 3. *Secresy* is, likewise, another virtue which is included under the head of veracity: for, as a secret is never communicated without a promise, or at least a satisfactory intimation, of its being faithfully concealed, we cannot discover it without being guilty of a falsehood, and a violation of the laws of honour. Those secrets *alone* may be innocently discovered, which endanger the welfare of our country, or the happiness of those whom it is our duty to defend and protect: but, even in this case, we ought first to endeavour to dissuade and prevent the party from putting his design in execution, and even to threaten him with an immediate discovery if he ventures to make the attempt. In all other cases, we may propose to ourselves the following rules, from which it will be exceedingly unsafe to deviate, without mature and exact deliberation;—viz. never to solicit the knowledge

knowledge of a secret:—not willingly, nor without many limitations, to accept such confidence when it is offered:—when a secret is once admitted, to consider the trust as of a very high nature; important as society, and sacred as truth, and therefore not to be violated for any incidental convenience, or slight appearance of contrary fitness.—(3.) In the last place, veracity implies a strict observance of the rites of *hospitality*: for to betray or desert the alien and the stranger, and much more a friend, whom we have voluntarily received into our houses, and taken under our protection, is a breach of promise of the most atrocious kind, and the vilest falsification of all the amicable professions and offers of kindness we have made to him.

EXAMPLES.

(1.) The ancient Persians conceived a lasting, and an invincible contempt of the man who had violated the laws of *secrecy*: for they thought, that, however deficient he might be in the qualities requisite to actual excellence, the negative virtues at least were always in his power; and though he could not, perhaps, speak well, if he was to try, it was always in his power to be silent.—[CURTIUS.

(2.) Aristides among the Athenians, and Epaminondas among the Thebans, both of whom were greatly renowned for their integri-

ty and valour, were men of such strict verity, that they were never known to tell a lie either in earnest or in jest. Cyrus, also, the famous conqueror of the East, thought not was more unworthy of a prince, nor more capable of drawing upon him the contempt and hatred of his subjects, than lying and deceiving. And Atticus, the virtuous and accomplished friend of Cicero, held a lie in such abhorrence that he was never guilty of telling one himself, nor could endure the company of those who did. I cannot help adding, that, to shew us how incompatible true courage is with the least degree of falsehood, the invincible Achilles, the hero of the Iliad, is introduced by Homer as saying these memorable words,—*I detest, as the gods of hell itself, the wretch who has the baseness to mean one thing and speak another.*—[NE PLUTARCH. CICERO, &c.]

(3.) When Aristotle was asked, What a man could gain by telling a falsehood?—*Not to be believed*, said he, *when he speaks the truth.* Apollonius, another philosopher, used to say, “the wretch who has been mean enough to be guilty of a lie, has forfeited every claim to the character of a gentleman, and degraded himself to the rank of a slave.” Our ingenious countryman, Sir Thomas Brown, has expressed himself in still more remarkable terms:—*The devils*, says he, *do not tell lies to one another.*

truth is necessary to all societies, nor can the society of hell subsist without it. To this I will add an observation of the late Dr. Hawkesworth, which exhibits the folly of the practice in a very interesting manner. "Almost every other vice," says that excellent writer, "may be kept in countenance by applause and association; and even the robber and the cut-throat have their followers, who admire their address and intrepidity, their stratagems of rapine, and their fidelity to the gang: but the liar, and only the liar, is universally despised, abandoned, and disowned. He has no domestic consolations, which he can oppose to the censure of mankind. He can retire to no fraternity, where his crimes may stand in the place of virtues; but is given up to the hisses of the multitude, without a friend, and without an apologist."

(4.) During the war between the Athenians and Lacedemonians, Brasidas, the brave commander of the latter, laid siege to the city of Amphipolis: but, before he began the assault, he was willing to try what could be done by a fair and equitable negotiation. He, accordingly, invited the inhabitants to surrender without force, and to form an alliance with his nation; urging, by way of inducement, that he had taken a solemn oath, in the presence of the proper magistrates, to leave all those in the full enjoyment of their liberties, who were willing to accept his

proposals; and that he had hereby exposed himself to be stigmatized as the worst of men, should he employ an oath only to ensnare their credulity: "for a falsehood," said he, "which is recommended by a pretence of equity and moderation, reflects a greater dishonour on those who employ it, than a degree of violence; the latter being only the exertion of a power which fortune has thrown into our hands, whereas the former proceeds from a faithless principle, which is the bane of all society. I, therefore," continued he, "should do the greatest disservice to my country, and fix upon it an indelible disgrace, if, to procure it a slight advantage, I should ruin the fame it now enjoys of being just and true to its promises;—a fame which renders it much more powerful than all its forces united together, by acquiring the general esteem and confidence of the neighbouring states." Upon such noble and equitable principles, the gallant Brasidas always formed his conduct; and, by this conduct, he brought over a number of their allies from the interest of the Athenians.—

[THUCYDIDES.

(5.) After the Carthaginians had defeated the Roman army, and taken prisoner their commander, the celebrated Regulus, they met with such a series of ill success, as induced them to think of putting an end to the war by a speedy peace. With this view they began to soften the rigour
of

of the general's confinement, and endeavoured to engage him to go to Rome with their ambassadors, and use his interest to bring about a peace upon moderate terms. Regulus obeyed his masters, and embarked for Italy, having solemnly engaged to return to his chains, after he had delivered his sentiments upon the subject. But when he came before the senate, he urged every argument in his power to persuade them to prosecute the war with new vigour, nobly preferring the welfare and honour of his country to his own personal safety. The senate, who justly admired his magnanimity, and contempt of life, were not only for continuing the war, but heartily desirous of preserving a citizen, who was an honour to the republic. Some were of opinion, that, being now in Rome, he was not obliged to fulfil an oath which had been extorted from him in an enemy's country. The Pontifex Maximus himself, being consulted in the case, declared that Regulus might continue at Rome, without being guilty of perjury. But the noble captive, highly offended at this decision, as if his honour and courage were called in question, declared to the senate, who trembled to hear him speak, that he well knew what torments were reserved for him in Carthage; but that he had so much left of the true spirit of a Roman, as to be less afraid of the tortures of a rack, than of the shame of violating his words, which

would follow him to the grave. *It is my duty,* said he, *to return to Carthage; as for consequences, I must leave them to the gods!* This amazing virtue and intrepidity made the senate still more anxious to save him; and no persuasions were spared for that purpose. But the hero was inflexible. He would not even see his wife, nor admit his children to take their leave of him: But, amidst the tears and lamentations of the whole city, he embarked with the Carthaginian ambassadors, to return to the place of his captivity, with as serene and chearful a countenance, as if he had been going to a country-seat for his pleasure. Humanity must be shocked at the recital of what followed. The Carthaginians, say the Roman writers, were so much exasperated against him, that they invented a new species of torment to gratify their revenge. First, they cut off his eye-lids, and, after keeping him a while in a dark dungeon, brought him suddenly out again, and exposed him with his face to the sun at noon-day. Not contented with this, they next shut him naked in a large chest, stuck full of nails, with the points inward, so that he could neither sit nor lean without the greatest torment; and there they suffered him to perish with hunger, pain, and want of sleep, but still with the noble satisfaction of having preferred his honour to his life.—[CICERO. A. GELLIUS V. MAXIMUS.

(6.) After

(6.) After the celebrated defeat at Cannæ, eight thousand Romans were taken prisoners by the Carthaginians: but Hannibal consenting to accept a ransom, they dispatched ten of their number to apply to the senate for that purpose. No other security was required for the return of the deputies, but their oath, which they immediately took: but one of the number, who was destitute of that honour for which his countrymen were so justly distinguished, pretending to have forgot something, returned presently after to the camp, and again overtook his companions before night; hereby flattering himself that he had discharged the obligation of his oath. When they were introduced to the senate, M. Junius, their spokesman, alledged many reasons why the captives should be redeemed, and said every thing in his power to excite the compassion of the fathers. As soon as he had finished, a lamentable outcry was raised at the door of the senate-house, by a crowd of men and women, who requested, with great earnestness, that their captive parents, children, husbands, brethren, and other relations, might be restored to them: but the senate, though the ransom required was very moderate, resolved against it; that every Roman soldier, for the future, might be determined either to conquer or die. When this rigorous decree was reported, a mingled throng followed the deputies to the gates of the city, filling the

streets as they passed along with their cries and lamentations. But the mean wretch, who thought he had sufficiently fulfilled his oath by his fallacious return to the camp, immediately retired to his own house. The senate, however, being informed of the whole affair, and detesting his treacherous evasion, ordered him to be instantly apprehended, and sent back to Hannibal under a public guard. What makes this instance of national honour the more remarkable is, that Hannibal was the most inveterate enemy who had ever drawn the sword against them!—
[LIVY. CICERO.]

(7.) Cleomenes, king of Sparta, dispatched a herald to acquaint the people of Megalopolis, that he would reinstate them in the possession of their city, if they would renounce their league with the Achæans, and enter into a friendship and confederacy with Sparta: but notwithstanding the advantageousness of the offer, they declined it without a moment's hesitation; and rather chose to be deprived of their estates, and in short, of every thing that was dear and valuable, than violate the faith they had pledged to their allies. The great Philopœmen, who was then at Messene, is said to have encouraged this generous resolution.

(8.) The Spanish historians relate a memorable instance of honour and regard to truth. A Spanish cavalier, say they, having a sudden quarrel

quarrel with a Moorish gentleman, he slew him in the heat of passion, and instantly fled to escape the stroke of justice. His pursuers soon lost sight of him, for he had thrown himself unperceived over a garden-wall. The owner, who was also a Moor, happening at the same time to be in the walk just under it, the Spaniard addressed him on his knees, acquainted him with his case, and earnestly implored concealment. "Eat this," replied the Moor, giving him half a peach, "and be assured that you may safely confide in my protection." He then locked him up in his summer-house, promising, as soon as it was night, to provide for his escape to a place of greater security. This done he returned into his house, where he had scarcely seated himself, when a large company came to his gate, with a lamentable outcry, supporting the corpse of his son, who had just been killed, they said, by a Spanish gentleman. When the first shock of his surprise was a little over, he easily conjectured, from the description they gave, that the fatal deed was perpetrated by the very person then in his power. He mentioned this, however, to no one, but, as soon as it was dark, retired to his garden, as if to mourn in private, leaving orders that none of the family should follow him. Then, accosting the Spaniard,—"Christian," said he, "the person you have killed is my own son, whose dead body now lies in

in my house. You ought to suffer for your crime; but, as I have invited you to eat with me, and already pledged my word for your safety, I am, therefore, bound to provide for it. He then led the astonished Spaniard to his stables, and mounting him on the fleetest horse he had,—“Fly,” said he, “while the darkness of the night conceals you, and by the return of day, you may escape beyond the reach of danger. Your hands, indeed, have been polluted with the blood of my son; but God is just and good, and I humbly thank him, that I am still innocent of yours, and have preserved my faith inviolate!”

(9.) A remarkable instance of the like honourable and strict adherence to the laws of truth and hospitality, is recorded of a poor unenlightened African. The story is told as follows:

A New-England sloop, on a trading voyage to Guinea, in 1752, left their second mate, William Murray, sick on shore; and not being able to wait for his recovery, sailed home without him. He was entertained at the house of a Negro, named Cudjoe, with whom he had contracted an acquaintance in the course of trade. As the sloop was gone, Murray, after the sickness had left him, was still obliged to continue with his black friend, till some other opportunity should offer for his return home. But, in the

interim, a Dutch vessel came into the road, and some of the Negroes going on board, were treacherously seized and carried off by the mercenary Hollanders to be sold for slaves. The relations and friends, transported with sudden rage, flew instantly to the house of Cudjoe, to wreak their vengeance upon poor Murray. But Cudjoe stopped them at the door, and resolutely demanded whom they wanted? "The white men," cried they, "have carried off our children and brethren, and we are, therefore, determined to kill all the white men we can meet with, and your lodger as the first."—"Nay," replied Cudjoe, "the white men who carried off your relations are undoubtedly very wicked wretches, and you have a right to kill them, whenever you can catch them; but the white man in my house is a *good* man, and, therefore, you must not kill him."—"But he is a *white*," they cried; "and the *whites* are all bad alike, so that we are resolved to kill them all."—"No, my friends," said he; "you must not kill a man who has done you no harm, merely because he is *white*. This man is my friend, my house is his castle, and I am his soldier, and must fight for him. You must therefore kill *me*, before you shall kill *him*. What good man will ever come into my house again, if I break my promise to honest Murray, and suffer my floor to be stained with his blood?"—The Negroes, seeing his

The custom of neglecting his engagements became at last so familiar and agreeable to him, that he entirely dismissed his attention as an useless incumbrance, and resigned himself to habitual carelessness and dissipation, without any regard to the future or the past. The absent were immediately forgotten, and the hopes and fears, and even the reasonable claims of others, had no influence upon his conduct. Though he was sufficiently just in speculation, he never kept his promise to a creditor; and, though he was naturally kind and benevolent, he always deceived those friends whom he had undertaken to patronize and assist. He courted a young lady of fine accomplishments, and a handsome fortune, and, after the settlements were drawn, took a ramble into the country, on the day appointed to sign them. He had given his word to appear as an evidence in a cause of great importance, and then loitered in the way till the trial was past. It is even said, that, when he had with great expence formed an interest in a borough, and a numerous party were impatiently waiting for his appearance, his opponent contrived by some agents, who knew his temper, to lure him away on the day of election.

His courtesy invites application, and his promises produce dependence. He has his pockets filled with petitions, which he has engaged to deliver and enforce, and his table covered with letters

letters of request, with which he has promised to comply: but time slips imperceptibly away, while he is either idle or busy; and his friends lose their opportunities, and charge upon him their miscarriages and calamities.—What a contemptible character! and yet it may be speedily contracted and confirmed, by the slightest wilful deviations from the path of honour and veracity.

[Abridged from the Rambler, No. 201.]

(11.) I cannot conclude this interesting chapter more properly, than with some excellent observations on the subject from the *Spectator*, No. 352.—“ Integrity hath many advantages over all the fine and artificial ways of dissimulation and deceit; it is much the plainer and easier, and much the safer and more secure way of dealing in the world;—it has less of trouble and difficulty, of entanglement and perplexity, of danger and hazard in it;—it is the shortest and nearest way to our end, carrying us thither in a straight line, and will hold out longest. The arts of deceit and cunning do continually grow weaker and less effectual and serviceable to those who use them; whereas integrity gains strength by use, and the more and longer any man practiseth it, the greater service it doth him, by confirming his reputation, and encouraging those with whom he hath to do, to repose the greatest trust and confidence in him, which is an unspeakable advantage in the business and affairs of life.

Truth

Truth is always consistent with itself, and needs nothing to help it out. It is always near at hand, and sits upon our lips, and is ready to drop out before we are aware; whereas a lie is troublesome and sets a man's invention upon the rack, and one trick needs a great many more to make it good. It is like building upon a false foundation, which continually stands in need of props to shore it up, and proves at last more chargeable than to have raised a substantial building at first upon a true and solid foundation: for sincerity is firm and substantial, and there is nothing hollow or unsound in it, and, because it is plain and open, fears no discovery; of which the crafty man is always in danger, and when he thinks he walks in the dark, all his pretences are so *transparent*, that he that runs may read them; he is the last man that finds himself to be found out, and while he takes it for granted that he makes fools of others, he renders himself ridiculous.

Add to all this, that sincerity is the most *compendious wisdom*, and an excellent instrument for the speedy dispatch of business. It creates confidence in those we have to deal with, saves the labour of many enquiries; and brings things to an issue in few words. It is like travelling in a plain beaten road, which commonly brings a man sooner to his journey's end, than by-ways, in which men often lose themselves. In a word, whatsoever conveniences may be thought to be
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in falshood and diffimulation, it is soon over; but the inconvenience of it is perpetual, because it brings a man under an everlasting jealousy and suspicion, so that he is not believed when he speaks truth, nor trusted perhaps when he means honestly. When a man has once forfeited the reputation of his integrity, he is set fast, and nothing will then serve his turn, neither truth nor falshood.

I have likewise often thought, that God has, in his great wisdom, hid from men of false and dishonest minds the wonderful advantages of truth and integrity, to the prosperity even of our worldly affairs. These men are so blinded by their covetousness and ambition, that they cannot look beyond a present advantage, nor forbear to seize upon it, though by ways ever so indirect. They cannot see so far as to the remote consequences of a steady integrity, and the vast benefit and advantages which it will bring a man at last. Were but this sort of men wise and clear-sighted enough to discern this, they would be honest out of very policy, not out of any love to honesty and virtue, but with a crafty design to promote and advance more effectually their own interests; and, therefore, the justice of Divine Providence has hid this truest point of wisdom from their eyes, that bad men might not be upon equal terms with the just and upright, and serve their own wicked designs by honest and lawful means.

Indeed,

Indeed, if a man were only to deal in the world for a day, and should never have occasion to converse more with mankind; never more need the good opinion or good word; it were then a great matter (speaking as to the concernment of this world), if a man spent his reputation all at once, and ventured it at one throw: but, if he be to continue in the world, and would have the advantage of conversation while he is in it, let him make use of truth and sincerity in all his words and actions, for nothing but this will last and hold out to the end; all other arts will fail, but truth and integrity will carry a man through, and bear him out to the last.

CHAP.

C H A P. VIII.

OF JUSTICE AND HONESTY.

JUSTICE is the rendering to every man what is due to him; and is either *communicative* or *distributive*. *Communicative* justice implies a fair and equitable behaviour in common life, or the treating other people in the same manner as we would desire to be treated ourselves: it consequently requires us to do no injury, either directly or indirectly, to our neighbour's person, or to his property and reputation, but to promote the safety of each by every lawful means in our power. *Distributive* justice is the virtue of princes and magistrates, and its office is to determine the rights, and decide the differences, between man and man, according to the rules of equity, or the dictates of the established laws of the country in which the parties reside.

It is evident, from the above definition, that, in order to behave upon all occasions with impartial justice, we must be constantly upon our guard against the prejudices of passion and self-interest: for the man who has an immoderate love for himself, will stick at nothing to gratify it; and he who suffers himself to be blinded by his passions, cannot discern the limits of right and wrong.

As

As mutual defence is the natural foundation, so justice and honesty are the main pillars of society: every person, therefore, who endeavours to weaken or destroy them, ought to be considered as a public enemy; and, on the other hand, he who labours to repair and strengthen them, deserves to be esteemed and honoured as a friend to mankind.

By the laws of *communicative* justice, (or justice in private life) we are required, not only to pay a strict and scrupulous regard to the rights of others, and do no prejudice either to their persons, their property, or their credit; but to be just to their merits, and just to their infirmities, making all the allowance in their favour which their circumstances require, and a good-natured and equitable construction of particular cases will admit of; — to be true to our friendships, and to our promises and contracts; — and to be just in our traffic, just in our demands, and just by observing a due moderation and proportion even in our resentments. From this enlarged view of common justice, it is sufficiently evident, that the man who practises it cannot fail to acquire the esteem and confidence of all who know him; whereas, on the contrary, the wretch who, for any present advantage, will not scruple to wrong and distress his neighbour, must, in a short time, be suspected and abandoned by every one, as a public nuisance; so that nothing can have a better

ter foundation in truth, or is more generally attested by experience, than the old proverb, that —“ *Honesty is the best policy.*”

Every knave is a beast of prey, and, when he has once discovered himself to be what he is, will be watched and harrassed accordingly, by the whole neighbourhood where he has fixed his haunt.

Of all the virtues justice is the test;

Valour without it is a common pest.

Pirates and thieves, too oft with courage grac'd,
Shew us how ill that virtue may be placed.

'Tis our complexion makes us chaste and brave:

Justice from reason and from heaven we have.

All other virtues dwell but in the blood;

This in the soul, and gives the name of good.

EXAMPLES.

(1.) Agesilaus, the illustrious king of Sparta, recommended Justice as the queen of the Virtues, and used to assert, that there could be no true courage without it. When it was told him that the *great* monarch of Persia had laid some command upon him; —“ What !” replied he, “ can he be *greater* than Agesilaus, unless he is able to be *more* just ?” — hereby intimating, what no sensible man will deny, that the true standard of royal greatness is justice. — Leon,
another

another of the Spartan kings, being once asked under what government the subjects might most securely:—"Under that," said he, "where justice guides the helm, and the opposite is most effectually humbled and disarmed." To the same purpose was the noble reply of Antigonus, when he was told by a fawning courtier, that to Princes every thing was just, honest, and that their elevated station raised them above the petty distinctions of right and wrong:—"True," said the generous monarch, "if you speak of the kings of barbarians; to us, who have been educated in a better way of thinking, those things alone can be just, honest, which are really so in their own nature."—[PLUTARCH.

(2.) When the Emperor Trajan had appointed Suberrianus to be captain of the royal guard and was going, according to custom, to present him with a sword as the badge of his office, first drew it out of the sheath, and holding it up,—“Receive this,” said he, “that, if I am according to the dictates of justice, you may use it in my defence; but, if otherwise, may employ it against me: for a breach of duty is more criminal in those who hold the reins of government, than in other people.” The same excellent prince, when he assumed the imperial fasces in the presence of the people, bound himself, by a solemn oath, to observe the laws; declaring,—

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“that what was forbidden to private citizens was, at least, equally forbidden to princes, who, as they cannot be raised above the laws of their country, are as much bound to conform to them as the meanest of the people.” In conformity to this generous sentiment, the following conditions were annexed, by his own desire, to the public vows, which were offered at the beginning of every year for the health and prosperity of the Emperor; viz.—*if he observes the laws, if he governs the state with justice and fidelity, and if he makes the happiness of his people the principal object of his attention.* It is likewise recorded, to his honour, that, during a long and prosperous reign, he would never suffer any one to be condemned upon mere suspicions, however strong and well grounded; saying, that he had rather a thousand criminals should escape unpunished, than one innocent person should be condemned.

[DION. PLINY.

(3.) The ancient Ethiopians were so remarkably just and honest, that they found it unnecessary to provide even doors to their houses; and though many things of considerable value were frequently left all night in the open streets, and in the public roads, they were always found as safe in the morning as if they had been lodged at home under lock and key. It is likewise recorded of the Celtæ, the ancient inhabitants of Gallia, that they had such an entire confidence

in each other's honesty, that they never troubled to secure their doors either by locks or bolts.—[NICOL. DAMASC.

(4.) When Callicratidas, a Spartan, was so much distressed for money, that he was unable to provide necessaries for the fleet, he received a visit from some of Lysander's party, who made him an offer of fifty talents (a considerable sum), on condition that he surrender up a person of the opposite faction to be put to death. But Callicratidas, preferring the pleas of equity, and the dictates of honour to the acquisition of a temporary gain, not refused to comply. "If I had been Callicratidas said Cleander (who happened to be present on the occasion), I would have accepted the money—" And so would I, replied the gallant Spartan, if I had been Cleander."

[PLUTARCH]

(5.) Alexander Severus, one of the Roman Emperors, instead of leaving the management of his troops to the vigilance of his officers, took the pains, in all his military expeditions, to visit the tents himself, and enquire if all the soldiers were absent. If he found they were, and, as generally happens in such cases, they had left the camp only to plunder the country, he never failed to chastise their rapacity, either by some corporal punishment, or a fine at least, by a severe reprimand, which he always concluded with the words, "I have been deceived."

concluded with asking them, “ if they would like to be plundered themselves in the same manner?” It was likewise his custom, whenever he punished an offender, as well against the civil as the military law, to address the sufferer either in person, or by the officer who was to see the sentence executed, with that equitable^d caution:—*Do nothing to another which you would be unwilling should be done to yourself.* For this golden rule, which he borrowed from the Christians, he had such an uncommon veneration, that he ordered it to be engraved in large capitals over the gate of his palace, and on the doors of many other public buildings.—[LAMPRIIDIUS.

(6.) A Pythagorean Philosopher, who had purchased a pair of shoes, not being able to pay for them immediately, returned to the shop a few days after with the full price agreed upon. As he found it entirely shut up, he knocked at the door; but, after he had waited a considerable time to no purpose, a stranger informed him that the shoemaker was dead and buried:——
—“ a loss” added he, “ which is much lamented by us his poor neighbours, who, it is likely, will never see him again; but to you, who make no doubt that he will soon be equipped with a new carcase, and pay you another visit, his absence should give no uneasiness.” This he said by way of raillery, alluding to the favourite doctrine

doctrine of the Pythagoreans, that departed souls are transferred into other bodies. But the philosopher, who found a secret pleasure in the possession of a trifling sum which the shoe-maker had not lived to receive, and which he had left no heir to demand, carried it home very cheerfully, chinking it in his hands as he went along. Reflection, however, soon afterwards convinced him that avarice was the real source of his pleasure; wherefore, reproaching himself for the inward satisfaction he felt in being thus providentially excused from the payment of a just debt, —“The poor shoe-maker” said he, “is still alive to you. Return therefore, and immediately restore what thou owest!”—He accordingly went back to the shop, and dropping the money through a chink in the door, he thus punished himself for his secret injustice, and criminal love of gain, by the unnecessary payment of a sum which no one had a right to demand.—[SENECA.

(7.) Themistocles once declared, in a full assembly of the people, that he had a project to propose of the greatest public utility; but that he could not communicate it to the citizens at large, because the success of it depended much on the secrecy with which it was executed. He therefore requested they would appoint a person to whom he might explain himself without any danger of a discovery. Aristides,

des (who was so much distinguished for his integrity, that he received the glorious surname of *the Just*) was the person fixed upon for that purpose, by the whole assembly. They had so great a confidence in his prudence and honesty, that they referred the matter entirely to his opinion. Themistocles, therefore, having taken him aside, informed him, that the project he had conceived was to burn the fleet of the Grecian states, which then lay in a neighbouring port, called the Piræus; adding that, by this means, Athens would become absolute mistress of the sea, and the umpire of all Greece. After this explanation, Aristides returned to the assembly, and assured them that nothing could be more beneficial to the republic than the project of Themistocles; but, at the same time, that nothing could be more unjust and dishonourable. On hearing this, the people unanimously voted, that Themistocles should desist from his project. This story is the more remarkable, as it was not a company of Philosophers, but a whole state, who issued an order by which they deprived themselves of a very considerable advantage, because the means of obtaining it were not agreeable to the rigid dictates of justice.—

[PLUTARCH.]

The government of Greece having passed from the Lacedemonians to the Athenians, it was thought proper to lodge the common trea-

ture of the confederate states in the island of Delos; to establish the necessary regulations for raising and managing the money; and to form a tax which should be proportioned to the revenue of the several governments, in order that the expences of each being equal to their ability no one might have reason to complain. The difficulty was to find a person of so honest and uncorrupt a mind, as to discharge, with uprightness and impartiality, such a very delicate and important office. All the allies cast their eyes on Aristides; and he was accordingly invested by them with full powers, and the entire management of the tax. They had no cause to repent their choice. He presided over the treasury with the fidelity and disinterestedness of a man who considers it as a capital crime to embezzle the property of another; and with the care and activity of a master of a family, who makes the most of his income, and suffers nothing to be wasted in extravagance. In short he succeeded in what is equally difficult and extraordinary, the acquiring the esteem and applause of all, in an office in which it is almost impossible to escape the censure of any. As an additional proof of his justice and integrity, it is recorded, that, notwithstanding he enjoyed the highest posts in the government, and had the absolute disposal of its treasures, he died so remarkably poor, as not to leave a sufficiency to defray

defray the expences of his funeral. The Athenians, however, had so much veneration for his memory, and such a grateful sense of the meritorious and disinterested services he had rendered them, that they buried him, and afterwards supported his family, in the most honourable manner, at the public charge.——The same illustrious statesman being once appointed judge in a law-suit, the plaintiff urged, by way of aggravation, that the defendant had such a natural propensity to malevolence and slander, that he had not spared even the character of an Aristides!—“Rather tell me, my good friend,” replied Aristides, what injury he has done to *you*: for it is *your* cause, and not *my own*, of which I am now to be the judge.”—[PLUTARCH.]

(8.) Nôuschirvan, a King of Persia, having spent the morning in the manly pleasures of the chase, was desirous to regale himself in the field with part of the venison. Some of his attendants, therefore, rode immediately to the next village, and took away a quantity of salt to season it. The monarch, who was much celebrated for his justice, suspecting, from their extraordinary haste, in what manner they had acted, ordered them instantly to return, and pay the full value of it.—Then addressing himself to the company, “Though it is true,” said he, “that the salt we have taken is a mere trifle, yet the least deviation from the rule of justice

ought to be immediately rectified; and especially by a King, who should be a constant example to his subjects of every practicable virtue. It is, therefore, my duty, if I cannot make all my people just even in the smallest matters, to shew them, at least, that it is possible to be so.” —[UNIVERS. HIST.

(9.) Philip, King of Macedon, being urged to interpose his credit and authority with the judges, in behalf of one of his attendants, whose reputation, it was said, would be totally ruined by a regular course of justice,—“ Very probably,” replied the King; “ but, of the two, I had rather he should lose *his* reputation, than I *mine*.”—Upon another occasion, being solicited by his courtiers to dismiss a person of merit, who had spoken of him somewhat slightly,—“ Perhaps,” said he, “ I have given him sufficient reason.” Hearing soon after, that the man was in low circumstances, and greatly persecuted by the courtiers, he relieved him in a very liberal manner. This alteration of behaviour soon changed the other’s reproaches into the warmest and most sincere applause; which Philip being informed of,—“ How great, said he, is the power of justice! By the practice or neglect of it, a King may make himself either beloved or hated!”—[PLUTARCH.

(10.) Cambyfes, one of the Kings of Persia, who was famous for his unalterable regard to
justice

justice, had a particular favourite, whom he raised to the office of a judge: but the ungrateful wretch, depending upon the credit he had with his master, prostituted the honour of his government, and the rights and properties of his fellow subjects, in such a daring manner, that causes were bought and sold in the courts of judicature as openly as provisions in the market. Avarice was the ruling passion of his soul, and those who would gratify it with the richest obligations were always certain of gaining their suit. When Cambyfes was informed of this, he was so much exasperated, that he not only ordered him to be seized, and publicly degraded, but to have his skin stripped over his ears, and the seat of judgment covered with it, as a warning to others. To convince the world that he was influenced to this extraordinary act of severity by no other motive than the love of justice, he afterwards appointed the son to succeed to the office of his father.

(II.) Caius Lucius; the nephew of the famous Caius Marius, a Roman consul, having attempted the most infamous debauchery upon a young soldier of great personal beauty, whose name was Trebonius, the gallant youth, being fired with indignation at the scandalous insult which was offered him, stabbed the villain to the heart. As Lucius was a military tribune, his death made a great noise: but the consul,

though much affected with the loss of his nephew, and warmly solicited by his flatterers to punish Trebonius as a daring mutineer, not only acquitted him, but rewarded his courage, by placing upon his head, with his own hand, one of those honorary crowns which were bestowed upon soldiers who had signalized themselves by some uncommon act of bravery. The whole army applauded the justice of their general; and the news being afterwards carried to Rome, the people were so highly pleased with it, that Marius was chosen consul the next year, and honoured with the command of the army in Transalpine Gaul.—[PLUTARCH.

(12.) The story of Rhynsalt affords such striking example of justice, that I cannot omit it without doing an injury to my subject. I have copied it from the 491st number of the Spectator, where it is related with such an affecting simplicity, that it would have been great presumption in me to attempt the least alteration. The reader will certainly feel, from the perusal of it, that the mind of man is naturally a lover of justice, and enjoys a kind of virtuous revenge, when any criminal is overtaken, in whom there is no quality which can be the object of pity. The story is related as follows:—

When Charles, Duke of Burgundy, surnamed *the Bold*, reigned over spacious dominions now swallowed up by the power of France, he

heaped

heaped many favours and honours upon Claudius Rhynsfault, a German who had served him in his wars, against the insults of his neighbours. A great part of Zealand was, at that time, in subjection to that dukedom. The prince himself was a person of singular humanity and justice. Rhynsfault, with no other real quality than courage, had dissimulation enough to pass upon his generous and unsuspicious master for a person of blunt honesty and fidelity, without any vice that could bias him from the execution of justice. His Highness, prepossessed to his advantage, upon the decease of the governor of his chief town of Zealand, gave Rhynsfault that command. He was not long seated in that government, before he cast his eyes upon Sapphira, a woman of exquisite beauty, the wife of Paul Danvelt, a wealthy merchant of the city under his protection and government. Rhynsfault was a man of a warm constitution, and violent inclination to women, and not unskilled in the soft arts which win their favour. He knew what it was to enjoy the satisfactions which are reaped from the possession of beauty; but was an utter stranger to the decencies, honours, and delicacies that attend the passion towards them in elegant minds. However, he had seen so much of the world, that he had a great share of the language which usually prevails upon the weaker part of that sex,

sex, and he could with his tongue utter a passion with which his heart was wholly untouch'd. He was one of those brutal minds which can be gratified with the violation of innocence and beauty, without the least pity, passion, or love to that with which they are so much delighted. Ingratitude is a vice inseparable to a lustful man; and the possession of a woman, by him who has no thought but allaying a passion painful to himself, is necessarily followed by distaste and aversion. Rhynsault being resolv'd to accomplish his will on the wife of Danvelt, left no art untried to get into a familiarity at her house: but she knew his character and disposition too well, not to shun all occasions that might ensnare her into his conversation. The governor, despairing of success by ordinary means, apprehended and imprisoned her husband, under pretence of an information that he was guilty of a correspondence with the enemies of the Duke, to betray the town into their possession. This design had the desired effect; and the wife of the unfortunate Danvelt, the day before that which was appointed for his execution, presented herself in the hall of the governor's house, and, as he pass'd through the apartment, threw herself at his feet, and, holding his knees, beseeched his mercy, Rhynsault beheld her with a dissembled satisfaction, and assuming an air of thought and authority, he bid her arise,

and

and told her she must follow him to his closet; and asking her whether she knew the hand of the letter he pulled out of his pocket, went from her, leaving this admonition aloud: "If you will save your husband, you must give me an account of all you know, without prevarication; for every body is satisfied he was too fond of you to be able to hide from you the names of the rest of the conspirators, or any other particulars whatsoever." He went to his closet, and soon after the lady was sent for to an audience. The servant knew his distance, when matters of state were to be debated; and the governor, laying aside the air with which he appeared in public, began to be the suppliant, to rally an affliction which it was in her power easily to remove, and relieve an innocent man from his imprisonment. She easily perceived his intention, and, bathed in tears, began to deprecate so wicked a design. Lust, like ambition, takes all the faculties of the mind and body into its service and subjection. Her becoming tears, her honest anguish, the wringing of her hands, and the many changes of her posture and figure in the vehemence of speaking, were but so many attitudes in which he beheld her beauty, and further incentives of his desire. All humanity was lost in that one appetite, and he signified to her, in so many plain terms, that he was unhappy till he had possessed her, and nothing less should

should be the price of her husband's life; and must, before the following noon, pronounce death or enlargement of Danvelt. After notification, when he saw Sapphira again and distracted to make the subject of their discourse to common eyes appear different from what was, he called his servant to conduct her to the gate. Loaded with unsupportable affliction, he immediately repairs to her husband; and then signified to his jailors, that she had a proposition to make to her husband from the governor, and then left alone with him, revealed to him all that passed, and represented the endless conflict that was in between love to his person, and fidelity to his bed. It is easy to imagine the sharp affliction this honest pair was in upon such a accident in lives not used to any but ordinary occurrences. The man was bridled by shame, speaking what his fear prompted upon so near an approach of death; but let fall words that led to her he should not think her polluted, that she had not yet confessed to him that the governor had violated her person, since he knew she had no part in the action. She parted from him with this oblique permission to save a life, but not resolution enough to resign for the sake of his honour.

The next morning the unhappy Sapphira attended the governor, and, being led into a private apartment, submitted to his desires. R

fault commended her charms, claimed a familiarity after what had passed between them, and, with an air of gaiety, in the language of a gallant, bid her return, and take her husband out of prison: “but,” continued he, “my fair one must not be offended, that I have taken care he shall not be an interruption to our future assignations. These last words foreboded what she found when she came to the jail;—*her husband executed by the order of Rhysfau!*

It was remarkable, that the woman, who was full of tears and lamentations during the whole course of her affliction, uttered neither sigh nor complaint, but stood fixed with grief at this consummation of her misfortunes. She betook herself to her abode, and, after having in solitude paid her devotions to Him who is the avenger of innocence, she repaired privately to court. Her Person, and a certain grandeur of sorrow, negligent of forms, gained her passage into the presence of the Duke, her sovereign. As soon as she came into the presence, she broke forth into the following words:—“Behold, O mighty Charles! a wretch, weary of life, though it has always been spent with innocence and virtue! It is not in your power to redress my injuries, but it is to avenge them: and, if the protection of the distressed, and the punishment of oppressors, is a task worthy a prince, I bring the Duke of Burgundy ample manner for doing honour

to his own great name, and wiping infamy from mine."

When she had spoken this, she delivered the Duke a paper reciting her story. He read it with all the emotions that indignation and pity could raise in a prince jealous of his honour in the behaviour of his officers, and prosperity of his subjects.

Upon an appointed day, Rhynfault was sent for to court, and, in the presence of a few of the council, confronted by Sapphira. The Prince asking, *Do you know that lady?* Rhynfault, as soon as he could recover his surprize, told the Duke he would marry her, if his Highness would please to think that a reparation. The Duke seemed contented with this answer, and stood by during the immediate solemnization of the ceremony. At the conclusion of it, he told Rhynfault,—“Thus far you have done as constrained by my authority; I shall not be satisfied of your kind usage to her, without you sign a gift of your whole estate to her after your decease.” To the performance of this also the Duke was a witness. When these two acts were executed, the Duke turned to the lady, and told her, “It now remains for me to put you in quiet possession of what your husband has so bountifully bestowed on you;” and ordered the immediate execution of Rhynfault!

(13.) Though

(13.) Though I intended not to have troubled my reader with any more of Xenophon's dialogue pieces, I recollect such an excellent one upon the subject, that I shall now take the liberty to introduce it, with a few contractions and alterations, which I thought necessary to adapt it to the capacity of youth. The divine Socrates, we are told, discovered the strictest regard to justice in all his actions, both public and private. He was ever willing to give assistance to those who stood in need of it; and was equally careful to observe the laws of his country, and submit to the legal commands of the magistrate. When it came to his turn to preside in the public assemblies, he would not suffer any decree to pass, which he judged contrary to law; nay, he once stood up alone in the cause of justice, and stemmed such a violent tumult of the people, as no one but himself would have had the firmness to resist; and when the thirty magistrates, who were justly stigmatized as tyrants for their usurpation, imposed any orders upon him which were illegal, he paid no regard to them:—once, in particular, when they commanded him, and three others, to drag a person to execution, who had been condemned contrary to law, he nobly defied their menaces, and refused to obey them. It was, likewise, customary with many others, when they were brought to a trial, to solicit the favour

principle of justice he endeavoured to
the minds of all his acquaintance; but
had a conversation upon the subject wi
son named Hippias, which deserves to
ed. Hippias, it seems, after a long
from Athens, happened, on his return
into company, when Socrates was o
that, if a person was desirous to learn
chanic or commercial art, or to have
broke to the bit, or an ox to the yoke,
find many who were able to undertake i
he wanted to learn to be *just*, he coul
easily procure a capable instructor.
hearing this, replied with a sneer,—
my Socrates; have I found you still
the same things which I heard you say
left Athens!

H. I think I am not, said Hippias; and for that reason, whenever I happen to fall into company, I always endeavour to recommend myself by suggesting something which is new.

S. This must make your conversation very agreeable, replied Socrates. But pray, continued he, suppose you was asked, how many letters there are in my name, could you sometimes say one thing, and sometimes another? Or, if the question was proposed, whether five and five make ten, would you be able to vary your answer?

H. As to such things, said Hippias, I must certainly say the same as other people would. But we are now talking of *justice*, or the rule of right and wrong; and I flatter myself that I have something to offer upon this head, which neither you, nor any other person, can object to.

S. A noble discovery indeed! replied Socrates; for, if the rule of right and wrong was once settled, there would no longer be any difference of opinion between our magistrates,—no factious parties among the people,—no litigious suits between private citizens,—no commencement of hostilities between neighbouring states! It would, therefore, be a killing mortification to me, Hippias, to leave your company without hearing this wonderful secret!

H. But you may assure yourself, said the other, that you will not hear it till you have
first

first informed us what is *your* opinion: for it was always *your* practice, & to propose questions to other people, & represent the answers in such a manner the laugh upon those who made but you never venture to advance any your own, that you may not be called prove it.

S. What! replied Socrates; and he then, never yet observed that I am now publishing my notions of justice to the world.

H. How publish them? said Hippias.

S. By my *actions*, answered Socrates; at least, are as worthy to be credited as

H. And much more so, replied Hippias. I myself have heard many declaim with on the beauty of justice, who were all very indifferent about the practice of it: who is just in his actions, is a just man earnest.

S. But when have you known me, Socrates, either to bear false witness, or to the character of my neighbour? Or instance have I sowed the seeds of discord between friends,—fomented sedition in the army—or practised any other kind of injustice can mention?

H. Never, I believe, answered the other.

S. But must we not allow, that to

from every act of injustice, is sufficient to characterize a *just* man?

H. There! now, said Hippias: you are endeavouring to evade the question as usual, without giving us your own opinion; for you have only informed us what a just man will *not* do, but have not said a syllable of what he *should* do.

S. I imagined, replied Socrates, that to forbear every kind of injustice was very sufficient to denominate a man to be *just*. But if you think otherwise, let us try whether this will satisfy you: I say, then, that justice is nothing else but a strict obedience to the laws.

H. I do not fully understand you.

S. But you understand, I suppose, what I mean by the laws.

H. Most certainly: they are such decrees as the people enact in a public assembly, to determine what ought, or ought not, to be done.

S. Then he who lives agreeable to those decrees, lives in obedience to the laws, and he who lives otherwise must be considered as an offender.

H. He must.

S. We may also add, that he who thus obeys the laws is a *just* man, and he who disobeys them is *unjust*.

H. Very true, said Hippias; but the justice you speak of must be extremely variable and unsettled;

H. They do.

S. Might you not, then, as well laugh enemies for endeavouring to defend them in time of war, because a time of peace soon follow, as ridicule those who obey laws, because those laws may afterwards be repealed? A general obedience to the law is the only source of that national harmony which is so essential to the welfare of the state. To individuals, likewise, such an obedience be productive of many important advantages; for, what surer means can we employ to the censure of the public, or to partake honours and emoluments? What so likely to us in a process at law? Or to whom do we trust our wealth, and our children, with unlimited confidence, than to the man strictly obedient to the laws of his country?

and confederates rather entrust the command of their armies and fortresses, than to the man who is scrupulously careful not to violate the laws? From whom will those, who have any favours to bestow, be more certain of a grateful return? And, consequently, to whom will they rather chuse to shew their kindness than to him who is most likely to acknowledge it? In short, who is there we should more desire for a friend, or less wish to be our enemy, than he whom few would willingly offend, while his favour is courted by many? Such, my Hippias, are the numerous advantages which result from a careful and regular obedience to the laws, or, in other words from the practice of *justice*; for with *me*, to obey the laws, and to be just, are the same thing. If you are of a different opinion, I beg of you to let us hear it.

H. Indeed, answered Hippias, my opinion of justice is much the same as yours.

S. But have you never heard of certain laws which are not written?

H. You mean those which are in force every where?

S. I do: but did all mankind concur in making them?

H. That would be impossible; because the whole world could never assemble for that purpose; neither do all speak the same language.

S. From

S. From whom, then, do you suppose we received them?

H. I should imagine from the deity; for the first commandment in every place is, *to reverence the deity.*

S. And are we not also as universally enjoined *to honour our parents?*

H. We are.

S. To be completely *just*, then, these must be as punctually obeyed as the written laws of our country?

H. They certainly must.

S. And is not this likewise an universal law, though it is not to be found in our written statutes,—*that we should always be grateful to who have done us any good?*

H. Undoubtedly.

S. And yet there are great numbers who transgress it; but they never escape unpunished for, when their ingratitude is once known, they lose every valuable friend, and are forced to follow those who despise them. For are not the most valuable friends from whom we receive the most valuable favours? But he who is mean enough to slight the kindness of his friends, or repays it with ill offices, will soon be despised for his ingratitude; and yet, for the sake of the emoluments he still expects from them, he persists in courting the favour

those who slight him, with the lowest and most despicable servility.

H. I am still more convinced, said Hippias, that these unwritten laws were enacted by the Deity. For, when I reflect that every violation of them carries with it the particular punishment it deserves, I am forced to infer, that they were contrived by a far more able legislator than is to be found amongst men.

S. But what shall we say, Hippias? Can the Deity, think you, enact any laws which are unjust?

H. So far from it, replied Hippias, that I believe no other legislator can make those which are perfectly otherwise.

S. It must then follow, answered Socrates, that we are authorized by the Deity himself to say, that *justice* is a punctual obedience to the laws;—first, to those which he has impressed on the hearts of all men; and, next, to the laws of our country, so far as they are consistent with the former.

C H A P. IX.

OF DILIGENCE.

DILIGENCE is a careful and regular use of the most probable and honest means to acquire some valuable good. It must here be understood that nothing can be truly *valuable* which is compatible with the strictest justice.

If the *object* we pursue is *trifling*, our lab to acquire it does not merit the name of diligence but is a kind of busy idleness, which ought rather to be punished than commended: the same may be said, when the *means* we employ are highly *improbable*. But, if the means are *honest*, or attended with greater danger than possession of the object will repay, we are guilty of knavery in the one case, and of rashness in the other.

The leading object, in the ordinary business life, should be that which is most suitable to station in which Providence has placed us, to the best means and abilities with which Heaven has thought proper to furnish us. I want of attending to this obvious maxim, many persons have wasted the prime of their ye

such delusive pursuits, as have gained them nothing but successive vexations and disappointments.

Action keeps the soul in constant health, but idleness corrupts and rusts it: for a man, even of the greatest abilities, may, by negligence and idleness, become so mean and despicable, as to be an incumbrance to society, and a burden to himself.

The indolent man is more perplexed to resolve what to do, and afterwards to begin what he has resolved upon, than the diligent man is in doing what he ought.

You may always consider yourself as an idler, when you ought to be otherwise employed; and one effectual method to judge of a man's inclination and capacity, is to observe the ordinary manner in which he spends his leisure-time.

He that follows his pleasure, instead of minding his business, will soon have no business to mind.

Industrious people, as being seldom in the way of temptation, usually contract such a settled habit of sobriety, as cannot easily be worn off; and this, added to their diligence, soon rewards them with a share of health and plenty, which enables them to pass the remainder of their lives in a very comfortable manner.

He whose mind is engaged in the pursuits of knowledge, or the acquisition or improvement

of a fortune, not only escapes the insipidity of indifference, and the tediousness of inactivity, but enjoys a gratification which is wholly unknown to those who live lazily on the toil of others: for life affords no higher pleasure than that of surmounting difficulties, passing from one step of success to another, forming new wishes, and seeing them gratified. He that labours in a great or laudable undertaking, has his fatigues first supported by hope, and afterwards rewarded by joy; he is always moving to a certain end, and, when he has attained it, an end more distant invites him to a new pursuit.—It does not, indeed, *always* (though generally) happen, that diligence is fortunate: the wisest schemes may be broken by unexpected accidents, and the most constant perseverance sometimes toils through life without a recompence. But labour, though unsuccessful, is more eligible than idleness: for he that prosecutes a lawful purpose, by lawful means, acts always with the approbation of his own reason; he is animated, through the course of his endeavours, by an expectation, which, though not certain, he knows to be just; and is at last comforted in his disappointment, by the consciousness that he has not failed by his own fault. But, in justice to the cause of virtue, we may add, that, in many instances even of this nature (few as they are), the want of success is not



not owing to the inefficacy of our diligence, but to the prevalence of some unhappy vice, which counteracts our endeavours.

The chief business of those who have not yet arrived at the state of manhood should be, obedience to their parents; and regularity of behaviour, while at home; a silent and careful attention to the instructions of their teachers, while at school; and the strictest obedience and fidelity to their masters, while they continue in a state of apprenticeship. If they properly discharge these important duties, they are sufficiently diligent.

EXAMPLES of extraordinary DILIGENCE,
particularly in the Pursuit of Knowledge.

(1.) Carneades, a patient and laborious veteran under the banners of philosophy, after a long service of ninety years, finished his life and his studies at the same instant. He often applied himself to the pursuit of knowledge with such uncommon eagerness, and was so deeply engaged, or rather buried, in speculation, that he forgot to feed himself as he sat at table.—[VALERIUS MAXIM.]

(2.) Demosthenes, the prince of orators, was so passionately fond of eloquence, and a man of such amazing application, that he overcame even the most discouraging impediments of nature, by his diligence and perseverance. Tho' his pronunciation was so remarkably defective,

that he could not pronounce the first letter in the name of his favourite study (the art of *rhetoric*), he so effectually corrected this imperfection, by mere dint of practice, that no person in Athens could afterwards pronounce it more distinctly. He likewise brought his voice, which was naturally harsh and squeaking, to such a mellow tone, as was very agreeable to the ear; and, though he was afflicted with a constitutional weakness of the lungs, he acquired, by his industry, that manly strength of utterance which had been denied to him by the natural habit of his body. For, putting some pebbles into his mouth, he pronounced a number of verses as loud as he distinctly could, either walking full speed the whole time, or climbing the steepest eminences, with as swift a pace as his strength would permit.

The same excellent speaker used frequently to declaim upon the sea-shore, where the noise and dashing of the waves was most violent, that he might hereby accustom himself not to be disconcerted by the noise and clamour of the populace. He is likewise reported to have built a cell under ground, in which he confined himself two or three months successively, that he might apply his whole attention to the improvement of his voice and gesture: and, to secure his stay in such a disagreeable confinement, he shaved the crown of his head, that he might not be able to

venture

venture abroad without exposing himself to the ridicule of the neighbourhood. After maintaining such an obstinate conflict with the infirmities of nature, he at last came off victorious, and effectually overpowered her malevolence by his unwearied firmness and resolution.—[CICERO, QUINTILIAN, &c.]

(3.) Cleanthes, who was afterwards an eminent philosopher, had two mortifying difficulties to struggle with in his first pursuit of knowledge, — a dull capacity, and an empty pocket. But, when the love of wisdom had fired his breast, he conquered the perverseness of his genius by his unremitting application, and a constant attendance in the day-time upon the lectures of Zeno; and, with equal diligence, he secured himself from immediate want, by drawing water out of a deep well in the night, for an honest gardener in the neighbourhood. It is reported, that he was once summoned before a court of justice, because he always appeared very healthy and in good condition, though he was never observed to follow any business for a maintenance. But, when he produced the gardener above mentioned, and a widow who frequently employed him in making bread, as the constant witnesses of his industry and simple diet, he was not only acquitted with honour, but presented by order of the magistrates with a premium of thirty pounds,

which, however, he had the spirit to refuse.—
[DIOGENES LAERTIUS.

(4.) Antisthenes having exhorted his disciples to apply themselves in good earnest to the pursuit of wisdom, and few of them paying a proper regard to his admonitions; the rigid sage dismissed them all from his school, and, among the rest, Diogenes. But the latter, having the highest veneration for his merit, and being extremely unwilling to lose the benefit of his instructions, came to him again, as usual, and positively refused to leave him. The philosopher was so much exasperated at his obstinacy, that he threatened, if he did not immediately withdraw, he would chastise his impudence with a cane, which he then held in his hand; and, upon his farther refusal, he actually struck him several times. But Diogenes, being determined, if possible, not to lose so excellent a master, was so far from being discouraged by this complimentary usage, that he humorously presented his back, telling him, at the same time, “to strike as often and as hard as he pleased; for you shall never, said he, find a stick which has sufficient virtue to strike Diogenes from the school of wisdom!” Antisthenes was, at last, so much softened by his patient perseverance, that he consented to re-admit a scholar who had such an uncommon desire to be instructed; and ever afterwards

terwards he had a particular esteem for him, and treated him, in all respects, with the care and fondness of a parent.—[ÆLIAN, DIOGENES LAERTIUS.

(5.) The wise Solon took a pride in declaring, that the older he grew, the more eager he was to improve his understanding;—a declaration which he verified in a remarkable manner, when he lay upon his death-bed: for, observing his friends, who were then sitting by him, to be talking together very seriously, he raised his head from the pillow; and being thereupon asked if he wanted any thing,—“Nothing, said he, but the pleasure of hearing your discourse; that, after I have properly acquainted myself with the subject of it, I may die with the greater satisfaction.—[CICERO, VALERIUS.

(6.) Cato the Elder took the trouble to learn Greek in his old age, and then applied himself to the study of it with as much avidity, as if he was quenching a painful thirst of long continuance. This, the wits of the age used to say, was a judgment upon him, for having despised and even persecuted the language when he was young.—[IDEM.

(7.) When Diogenes was in the decline of life, he was told by one of his friends, that it was high time for him to quit the fatigue of study.—“Indeed!” replied the philosopher; “and if I was now running a race, would you think

that I ought to slacken my speed when I was almost arrived at the starting-post ? In my opinion, this should rather be an inducement to quicken it.”—[ERASMUS.

(8.) The Emperor Aurelius pursued his studies, in the latter part of his life, under the direction of a philosopher called Sextus, going as constantly to receive his instructions as the business of the state would permit. As he was one day coming out of his palace for that purpose, he was asked by Lucius, another philosopher, who had lately arrived at his court, whither he was hastening, and with what design ? “ I am of opinion,” replied the emperor (who had long been distinguished as much for his learning as his virtue,) “ that it is no disgrace, even to the oldest man upon earth, to learn any thing which may be useful to him ; and, for that reason, am now going to Sextus, that he may teach me several things with which at present I am not sufficiently acquainted.” Lucius was so much surprised at this answer, that, lifting up both his hands to heaven, he cried out,—“ O, immortal Jupiter ! what an astonishing sight The august Emperor of the Romans condescends, even in the decline of life, to visit poor philosopher, and carry his books in his hand with the humility of a child !”——[PHILOSTRATUS.

(9.) The Emperor Julian used to divide the
nigh

night in three parts,—one for sleep, another for public business, and the third for study. This is also reported to have been the custom of Alexander the Great. But Julian always rose at midnight,—not from a bed of down, covered with silk and embroidery, but from a coarse mattress, covered with a skin.—[AMMIANUS.]

(10.) Alfred the Great was one of the wisest monarchs that ever swayed the British scepter. Every hour of his life had its particular business assigned to it. He divided the day and night into three parts, each consisting of eight hours; and, though he was much afflicted with the piles, he allowed himself only one of those parts for sleep, meals, and exercise, devoting the second to reading, writing, and prayer, and the third to public business.

(11.) The character of King Edward the Elder, in private life, not only merits applause, but calls for imitation. The education of his children was one principal object of his attention, and was conducted by a plan as commendable as it is now uncommon. His daughters were instructed, at their leisure-hours, in all those branches of learning which were most proper to adorn their minds; and, at other times, they were employed in exercising their distaffs or their needles. This was so far from disparaging them in the eyes of the other sex, that it effectually recommended them to the esteem.

sure, nor less alone, than when he was wholly by himself:" a very uncommon turn of mind in those who have been accustomed to the hurry of business, who too generally sink, at every interval of leisure, into a kind of melancholy nausea, and a listless disgust for every thing about them.

(14.) Pliny, the darling of the muses and the graces, has informed us, in one of his letters, what was his manner of filling up the little vacancies of his very pleasures. " Sometimes," says he, " I go a hunting; but, even then, I always take care to carry my pocket-book with me, that while my servants are employed in disposing the nets, and making the necessary preparations of the chase, I may sketch out something which may be of use to me in the prosecution of my studies; so that, if I miss of my game, I am, at least, sure of bringing home a few serviceable thoughts, and not returning (as might otherwise be the case) with the mortification of having hunted to no purpose."

(15.) Mr. Ascham, in a letter to Sir John Cheke, speaking of the Princess Elizabeth, says, " It can scarce be credited to what degree of skill in the Latin and Greek she might arrive, if she shall proceed in that course of study, wherein she hath begun." In another letter to his friend Sturmius, he tells him, " That he enjoyed at court as agreeable a freedom

function of women, for which they were designed and adapted by the Divine Providence : and in honour to the fair sex of our own nation, it must be confessed, that several of them, and those of the highest quality, have made it not only a duty, but a pleasure, to employ themselves in needle-works, not of a trifling, but of the most serviceable kind; and to make part of their furniture with their own hands. I might also add, that great numbers of them have adorned their minds with the most agreeable and useful parts of knowledge.

(13.) The excellent education which the younger Scipio had received, under his father Paulus Æmilius, and from the instructions of Polybius, perfectly qualified him to fill up his vacant hours with advantage, and afterwards to support the leisure of a retired life with pleasure and dignity. “ Nobody,” says a valuable historian, “ knew better how to mingle leisure and action, nor to employ the intervals of public business with more elegance and taste. Divided between arms and the muses, between the military labours of the camp and the peaceful speculations of the closet, he either exercised his body in the perilous fatigues of war, or his mind in the study of the sciences.” His predecessor (and grandfather by adoption,) the illustrious Scipio Africanus, used to say, “ that he was never less idle than when he was entirely at leisure,

fure,

tained that singularity of learning to understand, speak, and write, both wittily with head, and fair with hand, as scarce one or two more wits in the universities had attained unto." The celebrated Scaliger has likewise informed us, that she spoke five languages with the greatest fluency, and knew as much as the most learned man then living.

She employed Sir Henry Saville, and Sir John Fortescue, to read to her at leisure hours, the works of Thucydides, Xenophon, and Polybius. When they had gone through these, she ordered them to read Euripides, Æschines, and Sophocles. She herself read over Cicero, Pliny, Livy, Tacitus, and the memoirs of the Emperor Tiberius, and all Seneca's works, with great attention, not only to improve herself in the Roman language, and enrich her memory with grammatical observations, and elegant phrases; but she carefully treasured up those maxims which might be most useful to her in private life, and the government of the nation. There was not one remarkable occurrence, or valuable sentiment, in Thucydides and Xenophon, relating to the conduct of life, or the management of public affairs, but she had it perfectly by heart. She herself translated one of Xenophon's Dialogues, from Greek into English, between Hiero, king of Syracuse, and the poet Simonides, *on the life of a prince, and a private man.*

She

She, likewise, translated two orations of Isocrates into Latin.

She applied herself as diligently to the study of philosophy, as of eloquence and history; and not only perused the best authors on the subject, but selected from them the most valuable maxims of policy and jurisprudence. Moreri assures us, she was a great adept in mathematics; and Professor Ward attributes the improvement of music, as well as of many other sciences, to the particular encouragement and application of this learned and accomplished princess. "Her reign," says he, "brought forth a noble birth, as of all learned men, so of music. This was very probably owing to the encouragement given by this princess to that art in common with others, as well by her example as favour: for she was not only a lover of music, but likewise skilled in it herself; and therefore Richard Mulcaster, then master of merchant-taylor's school, paid her a handsome compliment on that account in the following verses;

*Regia majestas, ætatis gloria nostræ,
Hanc in deliciis semper habere solet;
Nec contenta graves aliorum audire labores,
Ipsa enim egregiâ voce manūq; canit.*

The queen herself, who guides our conqu'ring arms,
Yields with delight to music's tuneful charms;

AND

And

And, not content t'admire another's lays,
 He~~se~~ down fair hand and voice the concert rais^e.*

'To conclude this truly illustrious example, which I have dwelt upon so long, because it reflects an honour upon the sex, I shall request leave to add, upon the authority of Mr. Cambden, that this excellent princess, unless when prevented by public or domestic engagements, or such bodily exercises as were necessary for the preservation of her health, bestowed her time in the company of the muses; being constantly employed, either in reading and translating the performances of others, or in making compositions of her own.

But there is one circumstance, which it would be doing an injury to my young readers to omit; —that her attention to the most approved writers of her own and former ages, did not prevent her from paying a particular regard to that best of books *The Bible*. I cannot express her great esteem for the sacred oracles of our religion, more elegantly or agreeably than in her own words, as they may be found in a manuscript (No. 235) in the Bodleian library. "I walk many times," says she, "in the pleasant

* As I have not met with any other translation of Mr. Mulcaster's epigram, the reader, I hope, will forgive me (though no poet) for presenting him with one of my own.

fields of the holy scriptures, where I pluck up goodliesome herbes of sentences by pruning; eat them by reading; digest them by musing; and laie them up at length in the hie sent of memorie, by gathering them together; that so, having tasted their sweetness, I may the lesse perceive the bitterness of life."

(16.) I cannot better conclude this chapter than in the following dialogue from Erasmus, in which one friend is introduced as rallying and correcting the indolence of another.

A. This morning I made free to call upon, you, but was informed you was not at home.

B. The information was partly true: for I really was not at home for the pleasure of other people, but very much so for my own.

A. What comical riddle is this?

B. You must certainly have heard the old proverb, *I sleep for nobody but myself*. And you have, likewise, read the well-known story of Nafica, who, going one day to visit his friend Ennius, was informed by the maid-servant, by her master's order, that he was not at home. Nafica discovered immediately how the matter stood, and went off quickly about his business. But the next day, when Ennius returned the visit, and enquired of the foot-boy for his master, Nafica himself put his head out of the parlour window, and gravely told him, that he was gone from home, and should not return till
the

the evening. "How can you have the impudence to tell me so," said Ranius, "when I both hear and see you at the window?" "Nay," replied the other, "which of us two is the most impudent fellow? I, who believed you was absent yesterday, on the bare word of your servant? Or you, who will not believe that I am not at home to-day, though I have told you so myself?"

A. I suppose, then, you was very busy this morning.

B. On the contrary, I was most agreeably idle.

A. This is posing me in one riddle after another.

B. To undeceive you, then, I was fast asleep.

A. Asleep! why, I did not call upon you till some time after eight; and now, you know, the sun rises at four.

B. The sun may rise at midnight, with my consent, if I am not interrupted in my sleep.

A. But is this your daily practice? Or was it merely accidental?

B. It is my usual custom.

A. But give me leave to tell you, that the custom of such an indolent waste of time is a very bad custom.

B. Pshaw! bestow your morality upon those, who have never experienced how delightful it is to slumber after sun-rise.

A. And

A. And, at what time do you generally leave your bed?

B. Between the hours of four and nine.

A. Time enough, in my conscience! For Queens and empresses scarcely spend so many hours at their toilet! But how came you into this noble custom?

B. Because, in the evening I generally go into company; where we divert ourselves with feasting, dancing, or gaming, till midnight, and sometimes longer. So that I am obliged to make up my loss of sleep in the morning.

A. You are the most pernicious prodigal I ever met with.

B. In my opinion, I am rather frugal than prodigal: for I neither burn out my candles, nor wear out my clothes.

A. Preposterous frugality, indeed! to save glass, and throw away jewels! The philosopher was of a very different way of thinking, who asked what was the most valuable blessing we have? answered, *Time*. If the morning, therefore, is the best of the day, as it certainly is; you are so wonderfully frugal as to throw away the most precious part of the most precious thing in world?

B. But is that thrown away which is bestowed upon the body?

A. You should rather say, of which the body is robbed and defrauded: for the body is never more

more agreeably disposed, or more effectually invigorated, than after it has been refreshed with a seasonable and moderate portion of sleep, and new-braced by the cool breezes of the morning.

B. But sleep soothes the senses, and is attended with a silent pleasure which I cannot persuade myself to relinquish.

A. What pleasure can we feel, when our thoughts and senses are so relaxed as to have no perception of any thing?

B. This is the very circumstance which most delights me,—to be disengaged from all the troubles and concerns of life.

A. At this rate, the dead have greatly the advantage of the living: for our sleep is frequently interrupted by uneasy dreams.

B. But to sleep soundly in the morning contributes much, it is said, to plump and fatten the body.

A. Perhaps it may: but this method of fattening, I should think, was rather intended for dormice, than for men. Besides, of what consequence is this supposed advantage, unless in animals which are fed for the table? Or what benefit can it be to any man living to be encumbered with a load of fat? Suppose you had a servant, would you wish him to be fat and heavy, or light and active, and fit to perform any service you might think proper to impose upon him?

B. But

B. But I am not a servant.

A. It is enough for my purpose, that you would prefer a nimble servant, to one who is overloaded with flesh.

B. I would certainly give him the preference.

A. But Plato has informed us, that it is only the soul which can properly be called the man; and that the body is nothing but a house or tenement for his reception. And you, I suppose, will make no scruple to acknowledge, that the soul is our better part, and that the body is only the servant of the mind.

B. Undoubtedly.

A. But if you would not make choice of a servant to attend you, who is so corpulent and heavy, that he is scarcely able to wait upon himself, but rather of one who is lively, and fit for action; why would you provide a dull and clumsy servant for the mind?

B. Your observation is very just.

A. I shall now take the liberty to remind you of another loss, to which your indolence will infallibly expose you. As the mind is greatly superior to the body, you will grant, I suppose, that the riches of the former are far more valuable than the best qualities which relate merely to the latter.

B. It would be absurd to think otherwise.

A. But

A. But among the riches of the mind knowledge may claim the principal place.

B. It certainly may.

A. No part of the day, then, is so proper the acquirement of this as the morning: the rising sun communicates life and vigour to the whole creation, and dissipates the fumes which exhale from the stomach, and cloud and charge the brain.

B. Very true.

A. Reckon up, then, what treasures of knowledge you might have amassed in the forenoon, which you doze away in your bed.

B. The sum would be very considerable.

A. Add to this, that I can truly say from experience, that more may be done in an hour's study in the morning, than in the afternoon, and without any detriment to health.

B. I have heard others make the same objection; and I really believe it to be true.

A. Cast up the account, then, and calculate how much knowledge you have lost to enjoy in the morning-slumbers.

how much more prodigal is he, who throws away advantages the value of which is infinitely greater?

B. What you say is very reasonable.

A. I might further observe, that nothing (as Plato says) is more exquisitely beautiful, nothing more amiable, than wisdom; and that her charms are so ravishing, so divine, that, if it was possible to behold them with our bodily eyes, they would attract the love and the admiration of all men.

B. But those charms are invisible.

A. They are so, I confess, to the eyes of the body, but not to the eyes of our better part, the mind. If love, therefore, when it is placed upon a proper object, and glows with a proportional ardor, is always attended with a secret and inexpressible pleasure, what transports, what raptures, must we feel, in the company of such an amiable mistress as this we are speaking of!

B. Very likely.

A. Go, then, if you are so inclined, and exchange sleep, the image of death, for this noble, this godlike pleasure.

B. Would you persuade me to deprive myself of all the diversions and amusements of the evening?

A. In my opinion, the man who exchanges lead for gold makes a very profitable bargain. Nature designed the night for sleep, and not

for idle and expensive amusements. When ~~this~~ therefore, is ended, the rising sun makes his ~~a p~~pearance in the eastern horizon, and ~~summon~~ the whole tribe of animals, but especially man: to the various duties and offices of life. "Those who sleep," says St. Paul, "sleep in the night: and those who are drunk, are drunk in the night." What, therefore, can be more scandalous, ~~when~~ all other animals awake with the sun, and ~~have~~ his appearance with all the joy they are capable of expressing, than that man, perverse, ungrateful man! should ~~spare~~ away his time in a ~~be~~ till the finest part of the day is over? When the golden beams of the sun are playing on the wall of your chamber, they seem to upbraid your indolence, and to say, "Unthinking fool! wherefore do you consume and murder the most precious part of your life?" Nobody lights a candle to sleep by it, but that he may see to work how preposterous, then, must it be to lie sweating and snoring, like a hog, amidst the rays of the most glorious luminary in the firmament!

B. Indeed, my friend, you declaim very prettily.

A. Not more prettily than truly. But you have certainly read, in Hesiod, "that it is too late to spare when the liquor is at the bottom."

B. I have: and I have likewise observed, that wine is always best in the middle of the cask.

A. But

A. But, in life, the first part, that is youth, is the best.

B. Very true.

A. The morning, then, is the same to the day which youth is to life; so that nothing can be more ridiculous than the folly of those who waste their youth in trifles, and their morning hours in sleep.

B. I acknowledge it.

A. But is there any possession so valuable as life?

B. Not all the treasure of the Indies.

A. What, then, would you think of the man, who should attempt to shorten *yours* by poison or the dagger?

B. I should certainly consider him as a detestable villain, and treat him accordingly.

A. But what name shall we find for the wretch who voluntarily shortens his *own* life?

B. If there is any such person to be found, he must be out of his senses.

A. To be found! Why, every person who acts as you do is an absolute felo-de-se.

B. You are too severe.

A. Not in the least. Have you never read in Pliny, that life is a kind of watch, a term of duty, and that we increase the length of it in proportion to the number of hours we employ in an useful manner? For sleep is a temporary

death, and therefore the poets have represented it as the offspring of the grave, and call it the younger brother of death; so that, while we are overpowered by it, we may consider ourselves as rather dead than alive.

B. I agree with you.

A. Sum up the account, then, and reckon how much they shorten their lives, who every day waste three or four hours in sleep?

B. The loss must be considerable.

A. Suppose a chymist was to appear, who had invented a nostrum that should have the virtue to add ten years to your life, and restore decrepit age to the vigour of youth, what would you think of him?

B. I should almost adore him as a god.

A. But you may be that chymist to yourself—

B. Which way?

A. The morning is the youth of the day, which preserves vigour till noon; noon is its full manhood; and the evening its last decline of age; after which comes sun-set, which may be considered as the death of the day. Frugality, therefore, which is always a large and a constant revenue, is never more so than in the present case: for great indeed is that man's gain, who, by his diligence, prevents the loss of the most valuable part of his life!

B. Very true.

A. Those

A. Those men, therefore, complain without reason, or (I should rather have said) are grossly impudent, who accuse nature with having reduced the life of man within too narrow a compass, and yet, by their indolence, make it considerably shorter. The term of life is long enough for every man who carefully husbands his time, which greatly depends on our doing every thing in that part of the day when we are fittest for business. After dinner we are scarcely half ourselves; for, when the body has been newly fed, the mind is more disposed to rest than to labour. Nor is it altogether safe to call the spirits from the laboratory of the stomach, and interrupt them in the necessary office of digestion; and more especially after a plentiful supper. But, in the morning, a man is thoroughly himself; his body is then fit for any kind of service; his mind is chearful and vigorous; and the *divine particle within him* (as one calls it) has a lively tincture of its glorious original, and is carried out insensibly to the pursuit of the noblest objects.

B. You harangue very fluently.

A. The sooty brazier, for a paltry gain, leaves his bed before day-light; but the charms of wisdom cannot rouse us to obey the call of the sun, when he summons us to the pursuit of inestimable gain. Physicians commonly admini-

fter their draughts in the morning; they kno
the golden hours for relieving the health of t
body: but we neglect to embrace the same a
vantage, to heal and enrich the mind. If th
considerations should be insufficient, let us ha
en to the voice of Wisdom herself, speaking
the mouth of Solomon:—" 'They that wa
for me in the morning," says she, " shall t
me." And, in the Psalms of David, what co
mendations are bestowed upon the morning?
the morning he extols the mercy of the Lo
in the morning his voice is heard; in the mo
ing he presents his prayers and adorations to
great Parent of Nature! In the Gospel of
Luke we are likewise informed; that, "when
people desired health and instruction of the Lo
they flocked to attend him in the morning.
why do you sigh?

B. I can scarcely refrain from tears, wh
consider how I have trifled away my time.

A. But it is ridiculous to vex and torn
one's self for that which cannot, indeed,
recalled, but may certainly be retrieved,
future care and application. Do your b
therefore, and exert yourself for this purp
instead of foolishly wasting the time to co
in a vain and fruitless lamentation of wha
past.

B. Y

B. Your advice is extremely good; but I am so much a slave to the power of custom to shake off the yoke.

A. You are entirely mistaken; for, as one nail may be driven out by another, so a bad custom may be effectually expelled by the force of a good one.

B. It is difficult, however, to relinquish those practices to which we have long been habituated.

A. At first, indeed, it will be very much so; but a custom of a different kind will soon lessen the difficulty, and convert it afterwards into a real, and (I might have said) the greatest pleasure. It would be ridiculous, then, to regard a trouble, (however great at first), which will lessen upon your hands every day.

B. I am afraid I shall not succeed.

A. If you was in the decline of life, and about sixty or seventy years old, it would have been rather cruel to take you off from a custom, to which you have so long submitted: but, on the contrary, you are scarcely turned of seventeen; and what is it which that vigorous age cannot conquer, if there is but a willing mind?

B. Well, I believe I shall try the experiment, and endeavour to convert the sleepy epicure into an assiduous cultivator of the *belles lettres*.

A. If you keep your word, I'll engage, that, after a few days, you will be highly pleased with the success of your enterprise, and reckon me, perhaps, among the number of your friends, for advising you to undertake it.

CHAP.

C H A P. X.

REVERENCE *due to the AGED, and the
 Affection and Gratitude which we owe to our
 Parents and Instructors.*

SENTIMENTS.

Reverence the aged is a duty so impor-
 tant to society, and so just and reasonable in its
 nature, that God himself has thought pro-
 per to enjoin it expressly, in the system of laws
 he delivered to his favourite people.—See
 Leviticus xix. 32.—“Thou shalt rise up before
 the head, and honour the face of the old
 man, and fear thy God: I am the Lord.”

The light of the company and advice of those
 whose age and experience entitle them to our
 respect and veneration, and much more to ridi-
 cule their bodily infirmities, is a certain sign that
 the person is guilty of it, is totally destitute, either
 of principle, or understanding.

The antiquity even of lifeless and inanimate
 objects naturally impresses upon us a kind of re-
 spect; and we cannot enter an ancient grove,
 or behold the ruins of a stately castle, without
 being struck with a sort of religious awe. How

much more natural, then, is it, to give way to and indulge the same sensation at the sight of a human being, who has weathered all the changes and vicissitudes of life with integrity and reputation; whose mind has been furnished, by a long and careful observation of men and manners, with a large stock of experience for the benefit of posterity; and who is almost arrived at the entrance of that future state, in which he will receive the full reward of his long-tried virtue, and be raised to the highest perfection of which the human soul is capable.

The duty we owe to the aged consists in bowing to them, upon all occasions, with the most respectful deference, hearing and requesting their advice with the most attentive veneration, submitting to their censures with patience and humility, and indulging the little follies and infirmities, which are incidental to their period of life, with the utmost tenderness and delicacy.

It cannot be too warmly recommended to young people, to love and honour their teachers, and to reverence them as the parents, not indeed of their bodies, but of their minds. Such a respect, when once established, would contribute greatly to the happy success of their studies. Thus prepared, they will listen, with pleasure and attention, to what they are taught; they will be ambitious to resemble their masters; they will

will go willingly and chearfully to their respective places of education; they will submit to the rebuke of their instructors without resentment, and receive their commendation with transport; and, in short, they will exert their utmost to merit their esteem. It is, indeed, the duty of the teacher to communicate instruction; but it is equally the duty of the scholar to be always ready, and well-disposed to receive it: the one without the other will be insufficient.—[QUINTILIAN.

The greatest reverence and affection is due to our teachers and physicians. Say not that they have a right to nothing but their stipulated pay: for there are some things which are of much greater value than the price which is given for them. You purchase of the physician that inestimable blessing, bodily health and vigour; and, of him who instructs you in the sciences, liberal knowledge, and the cultivation of your mind. You can, therefore, pay them the value, not of the blessings they communicate, but only of the labour and attention which they devote to your service. Besides, the physician and the tutor generally contract a friendship for us; and lay as great an obligation upon us, by the benevolence and affection they entertain for our persons, as by the health or knowledge they communicate. For this reason, though we may satisfy them for their trouble, we can ne-

ver make them sufficient amends for the interest they take in our welfare; and in those valuable arts which contribute to the preservation or happy conduct of life, he who thinks himself obliged only to make the pecuniary satisfaction he has agreed upon, is a wretch, without any principle or gratitude.—[SENECA.

EXAMPLES.

(1.) Among the antient Romans, old age was much honoured and respected as the most exalted rank, or the splendor of accumulated wealth; and those, whose heads had been silvered over by the hand of time, were revered, by their juniors, as the parents and tutelary gods of the state, and treated, upon all occasions, and in all places, with the utmost deference and veneration. After a public feast, or an entertainment, they were escorted home by the younger part of the company, and were attended and guarded like so many magistrates. This laudable custom the Romans are said to have derived from the Lacedemonians, who were taught by Lycurgus to pay more regard to the age and experience of a person, than to his wealth or power; and the antient people among them were treated with such uncommon marks of respect, that Lyfander used to say, *that the city of Sparta was a rigid school for the young, and a palace for the old.*—[GELLIUS, JUSTIN, CICERO.

(2.) An

(2.) An antient citizen of Athens coming rather late into the public theatre of that boasted seat of the muses, the place was so much crowded; that all the seats were full; and none of his countrymen, though most of the spectators were young people, had the politeness or humanity to quit their places to make room for him. But, when he came into the quarter in which the Lacedemonian ambassadors and their attendants were seated, they all rose up to a man, and placed the old gentleman in one of the front boxes. The whole company were so much struck with their behaviour, that they applauded it with a general clap; which one of the Spartans returned, by observing, "that the Athenians understood good manners to perfection, but, unhappily were little inclined to practise them." —[CICERO.

(3.) By the laws of Sparta, the young were obliged, not only to reverence and obey their parents, but all, in general, whose years entitled them to respect. Accordingly, they always gave them the wall when they passed them, resigned their seats to them when they entered a room, and behaved with modesty and silence as long as they continued in their company. Every aged citizen had not only a right to caution and reprimand the younger, but, if he neglected to do so, when occasion offered, he was liable to be punished for it, and was
responsible

responsible for every crime which was committed through his connivance, or inattention. It was also expected of him, when he met any youth at a distance from home, that he should carefully interrogate him, whither he was going, and upon what occasion.—[PLUTARCH.

(4.) It was the custom of the young gentlemen at Rome to attach themselves to some venerable member of the community, whose greater age and experience had qualified him to direct their studies, and superintend their conduct. Of him they made a friend and a confident, his advice they consulted and followed, and to his authority they implicitly submitted. Such was Scævola to the famous Cicero, and such was Cicero himself, to the accomplished Cælius.—[CICERO.

(5.) The great Epaminondas had, for his instructor in philosophy, Lyfias, the Tarentine, a Pythagorean; to whom he was so devoutly attached, that, although he was himself in the bloom and vigour of youth, he preferred the company of this austere and gloomy sage, to the sprightly conversation of his equals. Nor would he consent to part with him, till he so far exceeded his fellow-pupils in philosophic knowledge, that it was easy to foresee he would rise to the same pre-eminence in every other art to which he might afterwards apply himself.—[CORNELIUS NEPOS.

(6.) When

(6.) When Cicero's son was of a proper age for that purpose, his father placed him under the care of Cratippus an eminent philosopher of Athens. How fond the young gentleman was of his master is sufficiently visible from one of his letters to Tiro, his father's freed-man: "Give me leave to assure you," says, he, "that I feel for Cratippus, not only the reverence of a pupil, but the affection of a son: for I not only attend his public lectures with the most chearful regularity, but think myself happy to enjoy his agreeable conversation in private. I spend whole days with him, and frequently a part of the night; for I make him promise to sup with me as often as possible. In consequence of this, he many times steals upon me in the evening, without any previous notice; and, laying aside the rigid air of philosophy, assumes the character of a genteel and an easy companion. Be sure, therefore, to embrace the first opportunity of seeing this excellent, this agreeable, and all-accomplished man."

(7.) When Pythagoras had notice that Pherecydes, who had formerly been his tutor, lay dangerously ill at the island of Delos, he immediately set sail from Italy to visit and assist him; and, after his arrival, he constantly attended him in person, administered every necessary medicine with his own hand, and omitted nothing which could contribute to his recovery. But the

the old gentleman, notwithstanding his utmost care to relieve him, falling a victim, partly to the violence of his distemper, and partly to the infirmities of age, he buried him very honourably at his own expence; and did not leave the island till he had paid to his memory every mark of respect which could be expected from a dutiful son to an indulgent father.—[DIOD. SICUL.

(8.) Alexander the Great rebuilt the city of Stagira, which had been demolished by his father Philip, at the sole request of Aristotle, who was a native of the place, and had been his preceptor and companion till he came to the throne. He preserved the same esteem for him when he was engaged in his famous expedition against the Persians; and, amidst the cares of an important and a dangerous war, he omitted no opportunity of writing to him, and insisted upon his resuming his former charge, by transmitting to him, from time to time, such arcana of the sublimer sciences, and such useful precepts of morality, as might occasionally occur to him.—[ÆLIAN.

(9.) The same heroic prince gave a similar instance of his affection to another of his tutors, whose name was Lyfimachus: for the siege of Tyre not advancing so rapidly as he expected, that he might not seem to waste his time before a single city, he left Perdiccas and Craterus (two of his generals) to carry on the attack,

ack, and set out himself, with a part of his forces, for the conquest of Arabia. In this expedition, he was brought into the greatest danger, by the indiscreet vanity of Lyfimachus, who would needs accompany him, alleging, that he was neither inferior in courage, nor more debilitated by age than Phœnix, who was first the tutor of Achilles, and afterwards his companion in the Trojan war. For, when they came to the mountainous part of the country, where they found it necessary to quit their horses, and march a-foot, the old gentleman, who did not find himself so vigorous as he expected, was overpowered by the difficulty of the road. Alexander, however, notwithstanding the night was rushing on apace, and they were surrounded by flying parties of the enemy, could not be prevailed upon to leave him behind; but encouraged him, by the kindest language, to hold on, and even lent him his arm to assist him; so that, by this pious delay, being outmarched by the army, they were forced to spend the night, with a very few attendants, on a rocky mountain, overwhelmed with darkness, and pinched by the frost, which happened to be excessively severe. But, as if heaven took pleasure in protecting the brave and the generous, they rejoined the troops the next morning, without any material accident.

[PLUTARCH. CURTIUS.

(10.) Ana-

(10.) Anaxagoras of Clazomene was distinguished, not only by his rank and affluence, which was very considerable, but much more so by the greatness of his mind. Devoting himself entirely to the study of nature; but more especially of that magnificent theatre, the starry heavens, he resigned his whole fortune to his relations, and divesting himself of every incumbrance, both public and private, retired to Athens, the seat of the arts and sciences. Being interrogated, why he thus deserted his country, and left the care of it to others, who were not so well qualified to govern it,—“You are mistaken,” said he, pointing with his finger towards the firmament, “I still love my country, and that very sincerely.” It was under his instruction the famous Pericles learnt the science of astronomy; from which he derived such a dignity of sentiment and language, as gave him the pre-eminence in every public debate; and such a pure and disinterested benevolence, as inclined him to relieve all who stood in need of his assistance. But he was afterwards engaged in such a multiplicity of business, that he forgot to pay his usual attention to the situation of Anaxagoras; which so much affected the old gentleman, that he retired to his bed, and resolved to starve himself to death. As soon as Pericles was informed of it, he immediately flew to his lodging, and conjured him, with tears

tears in his eyes, not to persist in a desperate resolution, which would for ever deprive him of a valuable friend, and a wife and faithful counsellor in matters of government.—“ Sir,” replied the sage, “ those who have occasion for a lamp, should take care to supply it with oil.” The hint was sufficient; for, from that very hour, Pericles took care to make his circumstances as easy as possible; and some time afterwards, when the philosopher was accused of impiety, and brought to a public trial for denying a plurality of gods, he was rescued from the superstitious severity of his judges by the eloquence of his pupil, and permitted to retire from the city without any injury to his person. [LAERTIUS.

(III.) When Marcus Aurelius, who afterwards succeeded to the Roman empire, was bewailing the loss of his tutor, who was lately deceased, and the courtiers were exerting every power of persuasion to call off his attention from an event which appeared to them to be very immaterial, —“ Permit him,” said Antoninus Pius, the reigning emperor, “ to indulge the feelings of humanity; for neither philosophy, nor the lustre of a diadem, should divest us of our natural affections.” When the same Aurelius swayed the imperial sceptre, “ I return thanks to the gods,” said he, “ for the good instructors they condescended to supply me with; that I have
exerted

exerted all my influence to raise them to such honourable posts as seemed most agreeable to them; and that I have since found plenty of masters who were qualified to educate my children!" As to his own tutors, he had such an affectionate esteem for them, that he placed their statues, which were of cast gold, among those of his domestic deities, and, at stated times, loaded their sepulchres with costly victims, and garlands composed of the choicest flowers.—

[JULIUS CAPITOLINUS.]

(12.) The famous Philip, by whose bravery and application to business the kingdom of Macedon was considerably enlarged, found leisure, amidst the dangers and fatigues of war, to pay his devoirs to the muses. He was master of an elegant style, and a soft insinuating address, by which he made as many conquests as by the sword; and he always placed a higher value upon those victories which he acquired by his eloquence, than upon those which he gained by force of arms. Many of his letters are still extant, which are well indited, and full of excellent sense:—among the rest, we have a short one, addressed to the philosopher Aristotle, which is richly worth translating, as it may serve for a valuable example of that care and attention which parents should bestow on the education of their children. It runs thus:—"Philip makes his respectful compliments to Aristotle, and

and informs him that he has just been blessed with a son. He thinks himself happy, not so much in the birth of an heir to his dominions, as that he has come into the world at the same when it is enlightened by your superior wisdom; for he hopes, that the young prince, under your excellent instructions, will become truly worthy of his father, and of the extensive empire which he is born to command." Philip was not mistaken in his opinion of Aristotle: for Alexander, whom he undertook to educate, received from him such valuable precepts, both of eloquence and morality, that he did not hesitate to declare to the world, "that he did not think himself less obliged to Aristotle than to his father Philip; and that, if he owed his existence to the latter, he was equally indebted to the former for having taught him how to live with honour and reputation."—[PLUTARCH, GELLIUS.

(13.) Probus, who was a man of good sense, and had a sincere and well-directed affection for his children, happening one day to be out on a walk with his eldest son, (who was then about twelve years old, and, though of a kind disposition, had been rather too inattentive to his tutor), he entered into conversation with him as follows. The boy's name was Marcus.

P. Suppose, my son, you was going a long journey, and had come to a part of the road where

where you met with a stranger, who was much better acquainted with it than yourself, would you apply to him for direction, or travel on at a venture, as your guess or your fancy might incline you?

M. It would be my wisest way, to apply to the stranger who had a thorough knowledge of the country.

P. You are certainly right; for, where our interest is concerned, it would be the height of stupidity to decline asking advice, that we may not seem to be less knowing than those who have had much better opportunities of information. But should this stranger be so obliging as to give you his advice, even without your applying for it; which we may easily suppose him to do, if he happens to know your destination, and sees you at a loss which way to take; would it not be unpardonably rude and ungrateful in you to pass by him, without taking any notice of him?

M. The least I could do would be to thank him for his civility.

P. But if, instead of this, you should give him ill language, and strike into the contrary road to that which he directs you, and which he really knows to be the right way, what, then, could you think of yourself?

M. I should deserve to be severely horse-whipped

whipped for my ill-manners, and much more so for my obstinacy and ingratitude.

P. Very true; and if I was to be a witness of such behaviour, I should certainly be the first to apply the discipline you recommend. But have you never heard that life is a journey, in which our good or ill-success depends entirely upon the road we pursue?

M. I have.

P. And may we not presume, that those who are far advanced in this important journey, and have well acquainted themselves with the road, partly by their own observations, and partly from the information of others, are much better qualified to act the part of guides, than a young adventurer who has scarcely travelled beyond the smoke of his father's chimney?

M. We may.

P. It should seem, then, that it is both the duty and the interest of the young, not only to submit to, but even to solicit, the advice of those who are qualified by their age and experience to give it?

M. It certainly is.

P. But there are some, who, besides their general knowledge of the road, have surveyed some particular parts of it with so much accuracy, that they have been stationed in them for the information of succeeding travellers.

M. And who are these?

P. Such

P. Such whose business it is to teach and instruct others; as tutors, and pastors. These having, for the most part, employed their youth, at no small expence of time, money, and trouble, in the study of those parts of useful knowledge, which they were designed to teach, may be presumed to be more exactly acquainted with them, than others who have not thought upon them with the same attention. For this reason, it is the interest, as well as the duty, of those who are placed under their instruction, to pay a proper regard to the lessons and admonitions they receive from them.

M. Very true.

P. But have you considered wherein that regard consists?

M. It implies, that we should go regularly to attend their instructions; and that, when we are present with them for that purpose, we should observe a decent and respectful silence.

P. Very true; but that is not all. We should not only be silent but attentive, that we may both understand and remember what they teach us: and, if we hear any thing which we cannot comprehend, we should apply to them, at a proper time, and in a modest and becoming manner, to have it more fully explained to us. For those instructions, which are not properly attended to, and clearly understood, however good in themselves, can be of no service to the scholar;

scholar; and that master must be a brute indeed, who does not take a pleasure in removing the difficulties, and assisting the comprehension of those who are really desirous to learn.

M. But there are some masters who are so morose and impatient, that it is better to go without the benefit of their instructions, than to submit to the insults and severities which they too often impose upon their scholars.

P. Such masters, I believe, are not very numerous; for the education of youth is now generally conducted upon such a liberal plan, that the young scholar is rather too much indulged than too little. But, supposing the case to be otherwise, as, in some instances, perhaps, it may,—would any one be so stupid as to refuse a valuable benefit, because the person who confers it has a disagreeable or forbidding manner? Or would any man, in his senses, who needs the assistance of a physician, refuse to take his medicines, because they are displeasing to the eye or the palate?

M. I suppose not.

P. But can you name a more valuable blessing than useful knowledge? And may not good instruction be considered as the physic of the mind, whose health and vigour is, at least, of as much consequence as that of the body?

M. Undoubtedly.

M

P. It

P. It should follow, then, that useful knowledge ought to be cheerfully received, how harsh and disagreeable soever the manner may be in which it is communicated; for no person, I imagine, would be so foolish as to leave a diamond which he finds in his road, that he may avoid the trouble of *stooping* to pick it up. But this is not all: for it is our duty not only to listen with attention to our teachers and instructors while we are under their tuition, but to retain a grateful sense of the benefit we have received from them ever afterwards; and to return it, to the best of our power, in such a manner as to promote the future convenience and happiness of those who have so essentially contributed to promote ours. Ingratitude is a mean and detestable vice in all cases; but, when it is practised to our parents or instructors, it is detestable to the last degree; and argues the person who is guilty of it to be destitute of every quality which forms the character of a man of honour.

C H A P. XI.

Of GOOD-BREEDING, POLITE BEHAVIOUR,
and the ART of PLEASING in Company.

AS my Lord Chesterfield is the most experienced, and the most agreeable writer we have upon this useful subject, the following chapter will consist entirely of such extracts from his letters as will be most improving to my young readers.

(1.) "There is a great difference between modesty and an awkward bashfulness; which is as ridiculous as true modesty is commendable. It is as absurd to be a simpleton, as to be an impudent fellow; and one ought to know how to come into a room, speak to people, and answer them, without being out of countenance, or without embarrassment. The English are generally apt to be bashful; and have not those easy, free, and, at the same time, polite manners which the French have. A mean fellow, or a country-bumpkin, is ashamed when he comes into good company: he appears embarrassed, does not know what to do with his hands, is disconcerted when spoken to, answers with difficulty, and almost stammers: whereas a gentleman, who is used

to the world, comes into company with a graceful and proper assurance, and speaks even to people he does not know, without embarrassment, and in a natural and easy manner. This is called usage of the world, and good-breeding; a most necessary and important knowledge in the intercourse of life. It frequently happens, that a man with a great deal of sense, but with little usage of the world, is not so well received as one of inferior parts, but of a gentleman-like behaviour. These are matters worthy your attention; reflect on them; and unite modesty to a polite and easy assurance."——
[LETTER 33.]

(2.) "As learning, honour, and virtue, are absolutely necessary to gain you the esteem and admiration of mankind; politeness and good-breeding are equally necessary, to make you welcome and agreeable in conversation, and common life. Great talents, such as honour, virtue, learning, and parts, are above the generality of the world, who neither possess them themselves, nor judge of them rightly in others:——but all people are judges of the lesser talents, such as civility, affability, and an obliging, agreeable address and manner; because they feel the good effects of them, as making society easy and pleasing. Good sense must, in many cases, determine good-breeding; because the same thing that would be civil

at one time, and to one person, may be quite otherwise at another time, and to another person. But there are some general rules of good-breeding, that hold always true, and in all cases. As for example; it is always extremely decent to answer only yes, or no, to any body, without adding Sir, my Lord, or Madam, according to the quality of the person you speak to. * It is likewise extremely rude, not to give proper attention, and a civil answer, when people speak to you, or to go away, or be doing something else, while they are speaking to you; for that convinces them that you despise them, and do not think it worth your while to hear or answer what they say. I dare say I need not tell you how rude it is, to take the first place in a room, or to seize immediately upon what you like at table, without offering it to help others; as if you considered nobody but yourself. On the contrary, you should always endeavour to procure all the conveniences you can to the people you are with. Besides being civil, which is absolutely necessary, the perfection of good-breeding is to be civil with ease, and in a gentleman-like manner. For

* In French you must say, *Monsieur, Milord, Madame, or demoiselle*; observing, however, that the proper title for every married woman is *Madame*, and for every unmarried one *demoiselle*.

this, you may observe the French people; who excel in it, and whose politeness seems as easy and natural as any other part of their conversation: whereas the English are often awkward in their civilities, and, when they mean to be civil, are too much ashamed to get it out. But, pray, do you remember never to be ashamed of doing what is right. You would have a great deal of reason to be ashamed, if you were not civil: but what reason can you have to be ashamed of being civil? And why not say a civil and an obliging thing, as easily and as naturally as you would ask what o'clock it is? This kind of bashfulness, which is justly called by the French, *mauvaise honte* (a vicious modesty), is the distinguishing character of an English booby; who is frightened out of his wits when people of fashion speak to him; and, when he is to answer them, blushes, stammers, can hardly get out what he would say; and becomes really ridiculous, from a groundless fear of being laughed at: whereas, a well-bred man would speak to all the kings in the world, with as little concern, and as much ease, as he would speak to you.—Remember, then, that to be civil, and to be civil with ease, (which is properly called good-breeding) is the only way to be beloved, and well received in company; that to be ill-bred, and rude, is intolerable, and the way to be

be kicked out of company; and that to be sheepish, is to be ridiculous."—[LETTER 55.]

(3.) "The strictest and most scrupulous honour, and virtue, can alone make you esteemed and valued by mankind; parts and learning can alone make you admired and celebrated by them; but the possession of lesser talents is most absolutely necessary towards making you liked, beloved, and sought after in private life. Of these lesser talents, good-breeding is the principal and most necessary one, not only as it is very important in itself; but as it adds great lustre to the more solid advantages both of the heart and the mind. I have often touched upon good-breeding to you before; so that this letter shall be upon the next necessary qualification to it, which is a genteel, easy manner and carriage, wholly free from those odd tricks, ill habits, and awkwardnesses, which even many very worthy and sensible people have in their behaviour. However trifling a genteel manner may sound, it is of very great consequence towards pleasing in private life, especially the ladies, whom, one time or other, you will think worth pleasing; and I have known many a man, from his awkwardness, give people such a dislike of him at first, that all his merit could not get the better of it afterwards: whereas a genteel manner prepossesses people in your favour, bends them towards you, and makes them wish to

like you. Awkwardness can proceed but from two causes; either from not having kept good company, or from not having attended to it. As for your keeping good company, I will take care of that: do you take care to observe their ways and manners, and to form your own upon them. Attention is absolutely necessary for this, as indeed it is for every thing else; and a man without attention is not fit to live in the world. When an awkward fellow first comes into a room, it is highly probable that his sword gets between his legs, and throws him down, or makes him stumble at least; and when he has recovered this accident, he goes and places himself in the very place of the whole room where he should not; there he soon lets his hat fall down, and, in taking it up again, throws down his cane; in recovering his cane, his hat falls a second time; so that he is a quarter of an hour before he is in order again. If he drinks tea or coffee, he certainly scalds his mouth, and lets either the cup or the saucer fall, and spills the tea or coffee on his breeches. At dinner, his awkwardness distinguishes itself particularly, as he has more to do: there he holds his knife, fork, and spoon, differently from other people; cuts with his knife to the great danger of his mouth, picks his teeth with his fork, and puts his spoon, which has been in his throat twenty times, into the dishes again. If he is to carve,

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he can never hit the joint; but, in his vain efforts to cut through the bone, scatters the sauce in every body's face. He generally daubs himself with soup and grease, though his napkin is commonly stuck through a button-hole, and tickles his chin. When he drinks, he infallibly coughs in his glass, and besprinkles the company. Besides all this, he has strange tricks and gestures; such as snuffing up his nose, making faces, putting his fingers in his nose, or blowing it, and looking afterwards in his handkerchief, so as to make the company sick. His hands are troublesome to him, when he has not something in them, and he does not know where to put them; but they are in perpetual motion between his bosom and his breeches: he does not wear his clothes, and, in short, does nothing, like other people. All this, I own, is not in any degree criminal: but it is highly disagreeable and ridiculous in company, and ought most carefully to be avoided by whosoever desires to please.—From this account of what you should not do, you may easily judge what you should do; and a due attention to the manners of people of fashion, and who have seen the world, will make it familiar and habitual to you.—There is, likewise, an awkwardness of expression and words, most carefully to be avoided; such as false English, bad pronunciation, old sayings,

and common proverbs; which are so many proofs of having kept bad and low company. For example; if, instead of saying that tastes are different, and that every man has his own peculiar one, you should let off a proverb, and say, "That what is one man's meat is another man's poison," or else, "Every one as they like, as the good man said when he kissed his cow;" every body would be persuaded that you had never kept company with any body above footmen and house-maids.—Attention will do all this, and without attention nothing is to be done: want of attention, which is really want of thought, is either folly or madness. You should not only have attention to every thing, but a quickness of attention, so as to observe, at once, all the people in the room; their motions, their looks, and their words; and yet without staring at them, and seeming to be an observer. This quick and unobserved observation is of infinite advantage in life, and is to be acquired with care; and, on the contrary, what is called *absence*, which is a thoughtlessness, and want of attention to what is doing, makes a man so like either a fool or a madman, that, for my part, I see no real difference. A fool never had thought; a madman has lost it; and an absent man is, for the time, without it."—[LETTER 59.

(4.) "I warned you, in my last, against those

those disagreeable tricks and awkwardnesses, which many people contract when they are young, and cannot get quit of them when they are old; such as odd motions, strange postures, and ungenteel carriage. But there is, likewise, an awkwardness of the mind, that ought to be, and with care may be, avoided: as for instance, to mistake or forget names; to speak of Mr. *What-d'ye-call-him*, or Mrs. *Thingum*, or *How-d'ye-call-her*, is excessively awkward and ordinary. To call people by improper titles and appellations is so too; as, my Lord, for Sir; and Sir, for my Lord. To begin a story or narrative, when you are not perfect in it, and cannot go through with it; but are forced, possibly, to say, in the middle of it, "I have forgot the rest," is very unpleasant and bungling. One must be extremely exact, clear, and perspicuous in every thing one says; otherwise, instead of entertaining or informing others, one only tires and puzzles them. The voice and manner of speaking, too, are not to be neglected. Some people almost shut their mouths when they speak, and mutter so that they are not to be understood: others speak so fast, and sputter, that they are not to be understood neither: some always speak as loud as if they were talking of deaf people; and others so low that one cannot hear them. All these habits are awkward and disagreeable, and are to be avoided by attention; they are the distinguishing

distinguishing marks of the ordinary people, who have had no care taken of their education. You cannot imagine how necessary it is to avoid all these little things: for I have seen many people with great talents, ill received, for want of having these talents too; and others well received, only from their little talents, and who had no great ones."—[LETTER 60.

(5.) "It is good-breeding alone that can prepossess people in your favour at first sight; more time being necessary to discover greater talents. This good-breeding, you know, does not consist in low bows, and formal ceremony; but in an easy, civil, and respectful behaviour. You will, therefore, take care to answer with complaisance, when you are spoken to; to place yourself at the lower end of the table, unless bid to go higher; to drink first to the lady of the house, and next to the master; not to eat awkwardly, or dirtily; not to sit when others stand: and to do all this with an air of complaisance, and not with a grave, sour look, as if you did it all unwillingly;—I do not mean a silly, insipid smile, that fools have when they would be civil; but an air of sensible good humour. I hardly know any thing so difficult to attain, or so necessary to possess, as perfect good-breeding; which is equally inconsistent with a stiff formality, an impertinent forwardness,

ness, and an awkward bashfulness. A little ceremony is often necessary; a certain degree of firmness is absolutely so; and an outward modesty is extremely becoming: the knowledge of the world, and your own observation, must and alone can, tell you the proper quantities of each."—[LETTER 71.

(6.) "If care and application are necessary to the acquiring of those qualifications, without which you can never be considerable, nor make a figure in the world; they are not less necessary with regard to the lesser accomplishments, which are requisite to make you agreeable and pleasing in society. In truth, whatever is worth doing at all, is worth doing well; and nothing can be done well without attention: I, therefore, carry the necessity of attention down to the lowest things, even to dancing and dress. Custom has made dancing sometimes necessary to a young man; therefore mind it while you learn it, that you may learn to do it well, and not be ridiculous, though in a ridiculous act. Dress is of the same nature; you must dress; therefore, attend to it; not in order to rival or to excel a fop in it, but in order to avoid singularity, and consequently ridicule. Take great care always to be dressed like the reasonable people of your own age, in the place where you are, whose dress is never spoken of one way
or

or another, as either too negligent, or too much studied.—What is commonly called an absent man, is commonly either a very weak or a very affected man; but be he which he will, he is, I am sure, a very disagreeable man in company. He fails in all the common offices of civility; he seems not to know those people to-day, with whom yesterday he appeared to live in intimacy. He takes no part in the general conversation, but, on the contrary, breaks into it, from time to time, with some start of his own, as if he waked from a dream. This as I said before, is a sure indication either of a mind so weak, that it is not able to bear above one object at a time, or so affected, that it would be supposed to be wholly engrossed by and directed to some very great and important objects. Sir Isaac Newton, Mr. Locke, and (it may be) five or six more, since the creation of the world, may have had a right to absence, from that intense thought which the things they were investigating required: but, if a young man, and a man of the world, who has no such avocations to plead, will claim and exercise that right of absence in company, his pretended right should, in my mind, be turned into an involuntary absence, by his perpetual exclusion out of company. However frivolous a company may be, still, while you are among them, do not shew them, by your inattention, that you think them so;
but

but rather take their tone, and conform, in some degree, to their weakness, instead of manifesting your contempt for them. There is nothing that people bear more impatiently, or forgive less, than contempt; and an injury is much sooner forgotten, than an insult. If, therefore, you would rather please than offend, rather be well than ill spoken of, rather be loved than hated, remember to have that constant attention about you, which flatters every man's little vanity, and the want of which, by mortifying his pride, never fails to excite his resentment, or, at least, his ill-will. For instance, most people (I might say all people) have their weaknesses; they have their aversions, and their likings, to such or such things; so that, if you were to laugh at a man for his aversion to a cat, or cheese, (which are common antipathies), or, by inattention or negligence, to let them come in his way, where you could prevent it, he would, in the first case, think himself insulted, and, in the second, slighted, and would remember both: whereas, your care to procure for him what he likes, and to remove from him what he hates, shews him, that he is, at least, an object of your attention, flatters his vanity, and makes him possibly more your friend than a more important service would have done. With regard to the ladies, attentions still below these are necessary, and, by the custom of the world, in some measure

ture due, according to the laws of good-breeding.—[LETTER 81.

(7.) The art of *pleasing* is a very necessary one to possess, but a very difficult one to acquire. It can hardly be reduced to rules, and your own good sense and observation will teach you more than I can. Do as you would be done by, is the surest method that I know of pleasing. Observe carefully what pleases you in others, and probably the same things in you will please others. If you are pleased with the complaisance and attention of others to your humours, your tastes, or your weaknesses, depend upon it, the same complaisance and attention on your part, will equally please them. Take the tone of the company that you are in, and do not pretend to give it: be serious, gay, or even trifling, as you find the present humour of the company. This is an attention due from every individual to the majority. Do not tell stories in company; there is nothing more tedious or disagreeable: if, by chance, you know a very short story, and exceedingly applicable to the present subject of conversation, tell it in as few words as possible; and, even then, throw out that you do not love to tell stories, but that the shortness of it tempted you. Of all things banish the egotism out of conversation, and never think of entertaining people with your own personal concerns or private affairs; though they

they are interesting to you, they are tedious and impertinent to every body else: besides that, one cannot keep one's own private affairs too secret. Whatever you think your own excellencies may be, do not affectedly display them in company; nor labour, as many people do, to give that turn to the conversation which may supply you with an opportunity of exhibiting them. If they are real, they will be infallibly discovered, without your pointing them out yourself, and with much more advantage. Never maintain an argument with heat and clamour, though you think or know yourself to be in the right; but give your opinion modestly or coolly, which is the only way to convince; and, if that does not do, try to change the conversation, by saying, with good humour, "We shall hardly convince one another, nor is it necessary we should; so let us talk of something else." Remember that there is a local propriety to be observed in all companies; and that what is extremely proper in one company, may be, and often is highly improper in another. The jokes, the *bons mots*, the little adventures, which may do very well in one company, will seem flat and tedious, when related in another. The particular characters, the habits, the cant of one company, may give merit to a word, or a gesture, which would have none at all, if divested of those accidental circumstances. Here
people

people very commonly err, and, fond of something that has entertained them in one company, and in certain circumstances, repeat it with emphasis in another, where it is either insipid, or it may be offensive, by being ill-timed, or misplaced ; nay, they often do it with this silly preamble, “ I will tell you an excellent thing,” or, “ I will tell you the best thing in the world.” This raises expectations, which, when absolutely disappointed, make the relator of this excellent thing look, very deservedly, like a fool.—If you would particularly gain the affection and friendship of particular people, whether men or women, endeavour to find out their predominant excellency, if they have one, and their prevailing weakness, which every body has ; and do justice to the one, and something more than justice to the other. Men have various objects in which they may excel, or, at least, would be thought to excel, and, though they love to hear justice done to them where they know that they excel, yet they are most agreeably complimented upon those points where they wish to excel, and yet are doubtful whether they do or not. You will easily discover those points, by observing their favourite topic of conversation ; for every man talks most of what he has most a mind to be thought to excel in. Touch him but there, and you touch him to the quick.—Do not mistake me, and think that

that I mean to recommend to you abject and criminal flattery :—no—flatter nobody's vices or crimes ; on the contrary, abhor and discourage them. But there is no living in the world without a complaisant indulgence of people's weaknesses, and innocent, though ridiculous, vanities. If a man has a mind to be thought wiser, and a woman handsomer, than they really are, their error is a comfortable one to themselves, and an innocent one with regard to other people ; and I would rather make them my friends, by indulging them in it, than my enemies, by endeavouring (and that to no purpose) to undeceive them.—There are little attentions, likewise, which are infinitely engaging, and which sensibly affect that degree of pride and self-love, which is inseparable from human nature, as they are unquestionable proofs of the regard and consideration which we have for the persons to whom we pay them : as for example,—to observe the little habits, the likings, the antipathies, and the tastes of those whom we would gain ; and then take care to provide them with the one, and secure them from the other ; giving them, genteelly, to understand, that you had observed they liked such a dish, or such a room, for which reason you had prepared it ; or, on the contrary, that, having observed they had an aversion to such a dish, a dislike to such a person, &c. you had
taken

taken care to avoid presenting them. Such attention to such trifles often gratifies them more than greater things, as it makes people believe that they are really objects of our care."—[LETTER 97.

(8.) "Intrinsic merit alone will not engage the heart; it will gain you the general esteem of all, but not the particular affection, that is, the heart of any. To engage the affection of any particular person, you must, over and above your general merit, have some particular merit to that person, by services done or offered, by expressions of regard and esteem, by complaisance, attentions, &c. for him; and the graceful manner of doing all these things opens the way to the heart, and facilitates, or rather ensures, their effects. From your own observation, reflect what a disagreeable impression an awkward address, a slovenly figure, an ungraceful manner of speaking, whether stuttering, muttering, monotony, or drawling, an unattractive behaviour, &c. make upon you, at first sight, in a stranger; and how they prejudice you against him, though, for aught you know, he may have great intrinsic sense and merit: and reflect, on the other hand, how much the opposites of all these things prepossess you, at first sight, in favour of those who enjoy them. You wish to find all good qualities in them, and are, in some degree, disappointed if you do

do not. A thousand little things, not separately to be defined, conspire to form these graces, this agreeable something, that always pleases. A pretty person, genteel motions, a proper degree of dress, an harmonious voice, something open and chearful in the countenance, but without laughing, a distinct and properly-varied manner of speaking; all these things, and many others, are necessary ingredients in the composition of that pleasing and agreeable something, which every body feels, though nobody can describe. Observe carefully, then, what displeases or pleases you in others, and be persuaded, that, in general, the same things will please or displease them in you.—Having mentioned laughing, I must particularly warn you against it; and I could heartily wish, that you may be often seen to smile, but never heard to laugh, while you live. Frequent and loud laughter is the characteristic of folly and ill manners. It is the manner in which the mob express their silly joy at silly things, and they call it being merry. In my mind, there is nothing so illiberal and so ill-bred, as audible laughter. True wit, or sense, never yet made any body laugh; they are above it; they please the mind, and give a chearfulness to the countenance: but it is low buffoonery, or silly accidents, that always excite laughter; and that is what people of sense and breeding should shew themselves

themselves above. A man going to sit down, in the supposition that he has a chair behind him, and falling down upon his breech for want of one, sets a whole company a laughing, when all the wit in the world would not do it; a plain proof, in my mind, how low and unbecoming a thing laughter is; not to mention the disagreeable noise that it makes, and the shocking distortion of the face that it occasions. Laughter is easily restrained, by a very little reflection; but, as it is generally connected with the idea of gaiety, people do not enough attend to its absurdity. I am neither of a melancholy nor a cynical disposition, and am as willing and as apt to be pleased as any body; but I am sure, that, since I have had the full use of my reason, nobody has ever heard me laugh. Many people, at first from awkwardness and a vicious modesty, have got a very disagreeable and a silly trick of laughing, whenever they speak; and I know a man of very good parts, Mr. W——r, who cannot say the commonest thing without laughing; which makes those who do not know him take him at first for a natural fool. This, and many other very disagreeable habits, are owing to a vicious modesty at their first setting out in the world. They are ashamed in company; and so disconcerted, that they do not know what they do, and try a thousand tricks to keep themselves in countenance, which tricks afterwards

afterwards grow habitual to them. Some put their fingers in their noses, others scratch their heads, others twirl their hats; in short, every awkward ill-bred booby has his trick. But the frequency does not justify the thing; and all these vulgar habits and awkwardnesses, though not criminal indeed, are most carefully to be guarded against, as they are great bars in the art of pleasing. Remember, that to please is almost to prevail, or, at least, a necessary previous step to it. You, who have your fortune to make, should particularly study this art.—
[LETTER 112.]

(9.) To the foregoing extracts, I must beg leave to subjoin two entire letters of the Noble Author; the first on the company we should keep, and the second on the proper manner of conducting one's self in it. As they are very instructive and interesting, I recommend them to the particular attention of my young readers.

“ Bath, October 12, O. S. 1748.

“ DEAR BOY,

“ I came here three days ago, upon account of a disorder in my stomach, which affected my head, and gave me vertigos. I already find myself something better, and, consequently, do not doubt that a course of these waters will set me quite right. But, however and wherever I am, your welfare, your character, your knowledge,

ledge, and your morals, employ my thoughts, more than any thing that can happen to me, or that I can fear or hope for myself. I am going off the stage, you are coming upon it; with me, what has been has been, and reflection now would come too late; with you, every thing is to come, even, in some manner, reflection itself: so that this is the very time when my reflections, the result of experience, may be of use to you, by supplying the want of yours. As soon as you leave Leipzig, you will gradually be going into the great world, where the first impressions that you shall give of yourself, will be of great importance to you; but those which you shall receive will be decisive, for they always stick. To keep good company, especially at your first setting out, is the way to receive good impressions. If you ask me what I mean by good company, I will confess to you, that it is pretty difficult to define; but I will endeavour to make you understand it as well as I can.

“ Good company is not what respective sets of company are pleased either to call or think themselves; but it is that company which all the people of the place call and acknowledge to be good company, notwithstanding some objections which they may form to some of the individuals who compose it. It consists chiefly (but by no means without exception) of people of considerable

considerable birth, rank, and character; for people of neither birth nor rank are frequently, and very justly, admitted into it, if distinguished by any peculiar merit, or eminency, in any liberal art or science. Nay, so motley a thing is good company, that many people, without birth, rank, or merit, intrude into it by their own forwardness, and others slide into it by the protection of some considerable person; and some even of indifferent characters and morals make part of it. But, in the main, the good part preponderates, and people of infamous and blasted characters are never admitted. In this fashionable good company the best manners and the best language of the place are most unquestionably to be learnt: for they establish and give the tone to both, which are therefore called the language and manners of good company, there being no legal tribunal to ascertain either.

“ A company consisting wholly of people of the first quality cannot, for that reason, be called good company, in the common acceptation of the phrase, unless they are, into the bargain, the fashionable and accredited company of the place; for people of the very first quality can be as silly, as ill-bred, and as worthless, as people of the meanest degree. On the other hand, a company consisting entirely of people of very low condition, whatever their merit or

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parts may be, can never be called good company, and, consequently, should not be much frequented, though by no means despised.

“A company wholly composed of men of learning, though greatly to be valued and respected, is not meant by the words *good company*: they cannot have the easy manners and *tourmure* of the world, as they do not live in it. If you can bear your part well in such a company, it is extremely right to be in it sometimes, and you will be but more esteemed in other companies for having a place in that. But, then, do not let it engross you; for, if you do, you will be only considered as one of the *litterati* by profession, which is not the way either to shine or to live in the world.

“The company of professed wits and poets extremely inviting to most young men; who they have wit themselves, are pleased with and, if they have none, are still proud of having one of it: but it should be frequented with moderation and judgment, and you should never give yourself up to it. A wit is a very unpopular denomination, as it carries the name of a live wit in company, as a woman afraid of a live wit in company, as a woman and do her a mischief. Their acquaintance is however, worth seeking, and their company worth frequenting; but not exclusivel

thers, nor to such a degree as to be considered only as one of that particular set.

“ But the company, which of all others you should most carefully avoid, is that low company, which, in every sense of the word, is low indeed; low in rank, low in parts, low in manners, and low in merit. You will, perhaps, be surprised that I should think it necessary to warn you against such company; but yet I do not think it wholly unnecessary, after the many instances which I have seen, of men of sense and rank, discredited, vilified, and undone, by keeping such company. Vanity, that source of many of our follies, and of some of our crimes, has sunk many a man into company in every light infinitely below himself, for the sake of being the first man in it. There he dictates, is applauded, admired; and, for the sake of being the *Coryphæus* of that wretched chorus, disgraces and disqualifies himself soon for any better company. Depend upon it, you will sink or rise to the level of the company which you commonly keep: people will judge of you, and not unreasonably, by that. There is good sense in the Spanish saying, “ Tell me whom you live with, and I will tell you who you are.” Make it therefore your business, wherever you are, to get into that company, which every body of the place allows to be the best company, next to their own; which is the

best definition that I can give you of good company. But here, too, one caution is very necessary; for want of which many young men have been ruined, even in good company. Good company (as I have before observed) is composed of a great variety of fashionable people, whose characters and morals are very different, though their manners are pretty much the same. When a young man, new in the world, first gets into that company, he very rightly determines to conform to and imitate it. But then he too often and fatally mistakes the objects of his imitation. He has often heard that absurd term of genteel and fashionable vices. He there sees some people who shine, and who in general are admired and esteemed; and observes that these people are whoremasters, drunkards, or gamesters: upon which he adopts their vices, mistaking their defects for their perfections, and thinking that they owe their fashion and their lustre to those genteel vices. Whereas it is exactly the reverse; for these people have acquired their reputation by their parts, their learning, their good-breeding, and other real accomplishments; and are only blenished and lowered, in the opinion of all reasonable people, and for their own, in time, by these genteel and fashionable vices. A whoremaster, in a flux, or without a nose, is a very genteel person indeed, and well worthy

thy of limitation! A drunkard, vomiting up at night the wine of the day, and stupefied by the head-ach all the next, is, doubtless, a fine model to copy from! And a gamester, tearing his hair, and blaspheming, for having lost more than he had in the world, is surely a most amiable character! No: these are alloys, and great ones too, which can never adorn any character, but will always debase the best. To prove this; suppose any man, without parts and some other good qualities, to be merely a whoremaster, a drunkard, or a gamester, how will he be looked upon by all sorts of people? Why, as a most contemptible and vicious animal. Therefore it is plain, that, in these mixed characters, the good part only makes people forgive, but not approve, the bad.

“ I will hope and believe you will have no vices; but if, unfortunately, you should have any, at least I beg of you to be content with your own, and to adopt no other body's. The adoption of vice has, I am convinced, ruined ten times more young men than natural inclinations.

“ As I make no difficulty of confessing my past errors, where I think the confession may be of use to you, I will own, that, when I first went to the university, I drank and smoked, notwithstanding the aversion I had to wine and tobacco, only because I thought it genteel, and

that it made me look like a man. When I went abroad, I first went to the Hague, where gaming was much in fashion, and where I observed that many people, of shining rank and character, gamed too. I was then young enough and silly enough to believe that gaming was one of their accomplishments; and, as I aimed at perfection, I adopted gaming as a necessary step to it. Thus I acquired, by error, the habit of a vice, which, far from adorning my character, has, I am conscious, been a great blemish in it.

“ Imitate then, with discernment and judgment, the real perfections of the good company into which you may get; copy their politeness, their carriage, their address, and the easy and well-bred turn of their conversation: but remember, that, let them shine ever so bright, their vices, if they have any, are so many spots, which you would no more imitate, than you would make an artificial wart upon your face, because some very handsome man had the misfortune to have a natural one upon his; but, on the contrary, think how much handsomer he would have been without it.

“ Having thus confessed some of my *égaremens*, I will now shew you a little of my right side. I always endeavoured to get into the best company wherever I was, and commonly succeeded. There I pleased to some degree, by shewing a
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desire to please. I took care never to be absent or *distract*; but, on the contrary, attended to every thing that was said, done, or even looked, in company: I never failed in the minutest attentions, and was never *journalier*. These things, and not my *égaremens*, made me fashionable.

“ Adieu! this letter is full long enough.”

L E T T E R CXXXIV.

“ Bath, October 19th, O. S. 1748.

“ DEAR BOY,

“ HAVING, in my last, pointed out what sort of company you should keep, I will now give you some rules for your conduct in it; rules which my own experience and observation enable me to lay down and communicate to you with some degree of confidence. I have often given you hints of this kind before, but then it has been by snatches; I will now be more regular and methodical. I shall say nothing with regard to your bodily carriage and address, but leave them to the care of your dancing-master, and to your own attention to the best models: remember, however, that they are of consequence.

“ Talk often, but never long; in that case, if you do not please, at least you are sure not to tire your hearers. Pay your own reckoning,

but do not treat the whole company; this being one of the very few cases in which people do not care to be treated, every one being fully convinced that he has wherewithal to pay.

“ Tell stories very seldom, and absolutely never but where they are very apt and very short. Omit every circumstance that is not material, and beware of digressions. To have frequent recourse to narrative, betrays great want of imagination.

“ Never hold any body by the button, or the hand, in order to be heard out; for, if people are not willing to hear you, you had much better hold your tongue than them.

“ Most long talkers single out some one unfortunate man in company (commonly him whom they observe to be the most silent, or their next neighbour), to whisper, or, at least, in a half-voice, to convey a continuity of words to. This is excessively ill-bred, and, in some degree, a fraud; conversation-stock being a joint and common property. But, on the other hand, if one of these unmerciful talkers lays hold of you, hear him with patience (and at least seeming attention), if he is worth obliging; for nothing will oblige him more than a patient hearing, as nothing would hurt him more, than either to leave him in the midst of his discourse, or to discover your impatience under your affliction.

“ Take,

“ Take, rather than give the tone of the conversation of the company you are in. If you have parts, you will shew them, more or less, upon every subject; and, if you have not, you had better talk fillily upon a subject of other people’s than of your own chusing.

“ Avoid, as much as you can, in mixed companies, argumentative, polemical conversations; which, though they should not, yet certainly do, indispose, for a time, the contending parties towards each other; and, if the controversy grows warm and noisy, endeavour to put an end to it, by some genteel levity or joke. I quieted such a conversation-hubbub once, by representing to them, that, though I was persuaded none there present would repeat, out of company, what passed in it, yet I could not answer for the discretion of the passengers in the street, who must necessarily hear all that was said.

“ Above all things, and upon all occasions, avoid speaking of yourself, if it be possible. Such is the natural pride and vanity of our hearts; that it perpetually breaks out, even in people of the best parts, in all the various modes and figures of the egotism.

“ Some, abruptly, speak advantageously of themselves, without either pretence or precaution. These are impudent. Others proceed more artfully, as they imagine, and forge accusations

selves against themselves, complain of calumnies which they never heard, in order to justify themselves, by exhibiting a catalogue of their many virtues. *They acknowledge it may, indeed, seem odd, that they should talk in that manner of themselves ; it is what they do not like, and what they never would have done ; no, no tortures should ever have forced it from them, if they had not been thus unjustly and monstrously accused. But, in those cases, justice is surely due to one's self, as well as to others ; and, when our character is attacked, we may say, in our own justification, what otherwise we never would have said.* This thin veil of modesty, drawn before vanity, is much too transparent to conceal it, even from very moderate discernment.

“ Others go more modestly and more sily still (as they think) to work ; but, in my mind, still more ridiculously. They confess themselves (not without some degree of shame and confusion) into all the cardinal virtues, by first degrading them into weaknesses, and then owning their misfortune, in being made up of those weaknesses. *They cannot see people suffer without sympathising with, and endeavouring to help them. They cannot see people want, without relieving them ; though, truly, their own circumstances cannot very well afford it. They cannot help speaking truth, though they know all the imprudence of it. In short, they know, that, with all these weaknesses, they are not fit to live in the world, much less*

to thrive in it. But they are now too old to change, and must rub on as well as they can. This sounds too ridiculous and *outré*, almost, for the stage; and yet, take my word for it, you will frequently meet with it upon the common stage of the world. And here I will observe, by the by, that you will often meet with characters in nature so extravagant, that a discreet poet would not venture to set them upon the stage in their true and high colouring.

“ This principle of vanity and pride is so strong in human nature, that it descends even to the lowest objects; and one often sees people angling for praise, where, admitting all they say to be true (which, by the way, it seldom is), no just praise is to be caught. One man affirms that he has rode post an hundred miles in six hours: probably it is a lie; but, supposing it to be true, what then? Why, he is a very good post-boy, that is all. Another asserts, and, probably, not without oaths, that he has drank six or eight bottles of wine at a sitting: out of charity, I will believe him a liar; for, if I do not, I must think him a beast.

“ Such, and a thousand more, are the follies and extravagancies which vanity draws people into, and which always defeat their own purpose; and, as Waller says, upon another subject,
 Make the wretch the most despised,
 Where most he wishes to be prized.

“ The

“The only sure way of avoiding these evils is, never to speak of yourself at all. But when, historically, you are obliged to mention yourself, take care not to drop one single word that can, directly or indirectly, be construed as fishing for applause. Be your character what it will, it will be known; and nobody will take it upon your own word. Never imagine that any thing you can say yourself will varnish your defects, or add lustre to your perfections; but, on the contrary, it may, and nine times in ten will, make the former more glaring, and the latter obscure. If you are silent upon your own subject, neither envy, indignation, nor ridicule will obstruct or allay the applause which you may really deserve; but, if you publish your own panegyric, upon any occasion, or in any shape whatsoever, and however artfully dressed or disguised, they will all conspire against you, and you will be disappointed of the very end you aim at.

“Take care never to seem dark and mysterious; which is not only a very unamiable character, but a very suspicious one too: if you seem mysterious with others, they will be really so with you, and you will know nothing. The height of abilities is, to have *volto sciolto*, and *pensieri stretti*; that is, a frank, open, and ingenuous exterior, with a prudent and reserved interior; to be upon your own guard, and yet, by a seem-
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ing natural openness, to put people off theirs. Depend upon it, nine in ten of every company you are in will avail themselves of every indiscreet and unguarded expression of yours, if they can turn it to their own advantage. A prudent reserve is therefore as necessary as a seeming openness is prudent. Always look people in the face when you speak to them: the not doing it is thought to imply conscious guilt; besides that that you lose the advantage of observing, by their countenances, what impression your discourse makes upon them. In order to know people's real sentiments, I trust much more to my eyes than to my ears; for they can say whatever they have a mind I should hear, but they can seldom help looking what they have no intention that I should know.

“Neither retail nor receive scandal willingly; for though the defamation of others may, for the present, gratify the malignity of the pride of our hearts, cool reflection will draw very disadvantageous conclusions from such a disposition; and, in case of scandal, as in that of robbery, the receiver is always thought as bad as the thief.

“Mimickry, which is the common and favourite amusement of little low minds, is in the utmost contempt with great ones. It is the lowest and most illiberal of all buffoonery. Pray, neither practise it yourself, nor applaud it

it in others. Besides that, the person mimicked is insulted; and, as I have often observed to you before, an insult is never forgiven.

“ I need not (I believe) advise you to adapt your conversation to the people you are conversing with; for, I suppose, you would not, without this caution, have talked upon the same subject, and in the same manner, to a minister of state, a bishop, a philosopher, a captain, and a woman. A man of the world must, like the camelion, be able to take every different hue; which is by no means a criminal or object, but a necessary complaisance, for it relates only to manners, and not to morals.

One word only, as to swearing, and that, I hope and believe, is more than is necessary. You may sometimes hear some people, in good company, interlard their discourse with oaths, by way of embellishment, as they think; but you must observe, too, that those who do so are never those who contribute, in any degree, to give that company the denomination of good company. They are always subalterns, or people of low education; for that practice, besides that it has no one temptation to plead, is as silly, and as illiberal, as it is wicked.

“ Loud laughter is the mirth of the mob, who are only pleased with silly things; for true wit or good sense never excited a laugh, since the creation of the world. A man of parts and fashion

shion is therefore only seen to smile, but never heard to laugh.

“ But, to conclude this long letter; all the above-mentioned rules, however carefully you may observe them, will lose half their effect, if unaccompanied by the Graces. Whatever you say, if you say it with a supercilious cynical face, or an embarrassed countenance, or a silly disconcerted grin, will be ill received. If, into the bargain, *you mutter it, or utter it indistinctly, and ungracefully*, it will be still worse received. If your air and address are vulgar, awkward, and *gauche*, you may be esteemed indeed, if you have great intrinsic merit; but you will never please: and, without pleasing, you will rise but heavily. Venus, among the ancients, was synonymous with the Graces, who were always supposed to accompany her: and Horace tells us, that even Youth, and Mercury, the God of Arts and Eloquence, would not do without her.

—— Parum comis *sine te Juventas,*
Mercuriusque.

“ They are not inexorable ladies, and may be had, if properly and diligently pursued.——
Adieu.”











